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ADUMBRATIONS OF OUR LORD'S RETURN

THE BAUMAN MEMORIAL LECTURES FOR 1967

at

Grace Theological Seminary

by

Raymond E. Gingrich

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POLITICAL ALIGNMENTS

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China detonates its first nuclear device and the knowledgeable world raises its collective eyebrows in response to this feat. Mao Tse-tung explodes a fifth atomic test-shot and that same world growls its displeasure and makes painful calculations of the possible time lapse before the Chinese dragon becomes a real threat to world security.

The Soviet Union engages in another underground nuclear test and the western world stirs uneasily in its self-imposed complacency and smug dependence upon a questionable arsenal of intercontinental weaponry. France continues with its nuclear development and the other powers in this select circle look askance at Charles of the House of Gaul.

The United States explodes its largest-to-date underground nuclear apparatus and the so-called hawks preen their collective feathers in prideful recognition of having passed another milestone in the contest for world domination. The doves just sit on their roosts and coo in the temporary security of their aviary.

What is the meaning of this strange behavior? Such suspicious attitudes may have been acceptable for nations of antiquity, but certainly not for the advanced cultures of this century. How can these things be?

Perhaps we had better take another look at our vaunted superiority and view today's world apocalyptically. Our boasted progress has brought us to the very edge of self-destruction--to the point of mass suicide. The very men who work with the raw material, and condition it for its "refined" use are in the vanguard in the dissemination of this pessimistic viewpoint.

Within the United Nations organization there are three primary political blocs: the Democratic bloc; the Communistic bloc; and the Neutralist bloc. One might make a good case for a fourth one: the playing-both-ends-against-the-middle bloc, of which Egypt may be cited as a shining example. Nasser seems to have a record for applying this philosophy, having cleverly capitalized on American and Soviet competition to his own advantage. Currently, Russia is playing uncle to his ambitions; hence Nasser is in the Soviet camp at this date. Each of these groups of nations, under the stimulus of an ambitious personality within its bloc, strives for positions of advantage for attaining its objectives. Many attempts have been made to evaluate

these group struggles, and foresee what the future will bring forth. We join them in this effort, as we take a long hard look at the present and prophetic Political Alignments.

THE PRESENT INTERNATIONAL POWER STRUGGLE

Four basic characteristics challenge our attention in this struggle.

It Is Ideological in its Philosophy

The three major ideologies vying for world domination are Democracy, Socialism, and Communism. The difference between the latter two is largely a matter of degree; hence we will limit our discussion to two: Democracy and Communism.

The Democratic ideology emphasizes the dignity and personal freedom of the individual. He is the dominant figure in the social and political structure. "We hold these truths to be self evident: that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."¹ This is a representative statement of Democratic principles. It is a government "of the people, by the people, and for the people."² a statement of substance, not just a catch phrase. The Democratic ideology began as a grass-roots movement, in medieval times in Great Britain, and took root in the American colonies in the modern period. Jefferson's philosophy that governments are instituted among men, deriving their powers from the consent of the governed, is a fundamental principle of Democracy. Any citizen, be he born in a humble log cabin in some back woods, or in a mansion on the palisades of the Hudson River, in American democracy may be chosen by the people to serve as president of these United States of America. The right to own and accumulate private property is an inherent principle of Democratic ideology, and is one of its strongest incentives that have made Democracies great.

By contrast, Communistic ideology emphasizes the supremacy of the State over the individual, with man existing for the good of the State. Private ownership of property is verboten. All property is State-owned and is administered for the good thereof. The freedom and dignity of the individual are depressed or denied. Man has no inalienable rights. He exists and functions under the fist of the State--which is the Communist party, in its final analysis. The individual is nothing; the State is everything! The ideal philosophy of Communism has been well categorized in the slogan: "From each according to his ability, to each according to his need."³ The catch in it is, who determines one's ability, and therefore where and at what he produces? Who determines one's need, and how it is satisfied? The State, of course!

It Is Spiritual in Its Dynamic

We would not be so foolish as to suggest that Democracies are inherently or traditionally Christian in essence. To do so would be an indication of inexcusable ignorance of Biblical truth, or a confession of unpardonable ignorance of history. We do believe, however, that Democratic

ideology, by its very nature, lends itself to a toleration of religious freedom. In fact, Jeffersonian Democracy rested upon religious liberty as one of its essential principles.

On the other hand, the kingdoms of this world, in their spiritual nature and control, are basically subservient to Satanic influences. He is the god of this age (II Cor. 4:4). The kingdoms of this world are seen by Daniel as ravenous wild beasts (Dan. 7:3-7). Satan has his spirits looking after his interests among his kingdoms (Dan. 10:13, 20-21). All gentile governments shall be destroyed by the Destroying Stone when the Times of the Gentiles has run its course at the coming of God's Son, suggesting that they are antichrist in nature and objective (Dan. 2:34-35, 44-45). Even when Satan showed Jesus the kingdoms of the world on the Mount of Temptation, and said, "All these things will I give thee, if thou wilt fall down and worship me," there came no rebuke from our Lord so far as the ability of Satan to fulfill his offer was concerned (Matt. 4:8-9). It is our conclusion, therefore, that all of the kingdoms of this world, including Democracies, are under the dynamic control of Satan, although Democracies are more tolerant of religious liberty than many forms of government, and thus are seasoned with palatable flavor.

Communism is essentially not only unchristian but is atheistic in its spiritual dynamic. It must not be concluded, therefore, that it is non-religious, for it is far from being so. Communists are intrinsically and intensely religious. In fact, Communism is a politico-religious system that demands absolute loyalty regardless of the personal sacrifice or cost to its adherents. It tolerates no laxness or deviation among its devotees. Herein is one of its greatest sources of strength.

It is a curious enigma that this system makes such a strong appeal to the intellectual community, since it also claims to belong to the working class. Many of the greatest names in the movement were attracted to Communism during their student days. This was true of Karl Marx and Frederick Engels, of Lenin and Stalin, of Mao tse-Tung and Castro. Why are university students attracted to Communism? Because of two basic characteristics of that age group, namely: 1) their deep sense of resentment at inequities within the Capitalistic system. They have seen for themselves what Oliver Goldsmith expressed in his Deserted Village when he wrote,

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay.⁴

And they don't like what they see! In their idealistic fervor they feel what Whittier expressed in a far different setting than theirs,

I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail-cries,
The world confess its sin.⁵

These intellectuals see the evils of the Capitalistic system, without a mature overall understanding of the system with its tremendous achievements, and identify themselves with its guilt.

Then, 2) they determine to do something to alleviate the inequities and eliminate the evils of Capitalism. They accept the glamorized propaganda of the Kremlin that its objectives are the same as theirs, and they fall into step with some species of Communism. Being essentially materialistic themselves, they sense an affinity with Marxian atheism. The spirit of revolution also appeals to their seething, turbulent, rebellious souls. Satan has all such in his corner, wearing iron-fisted gloves! These revolutionaries have now been endowed with the necessary dynamic for pressing toward their objectives.

It Is Political in Its Control

The struggle for the propagation of their kind by the power blocs is channeled through their political institutions. This is a natural and logical medium for developing and promoting the ideology of each bloc. Government possesses the organization, the manpower, the motivation, and the financial resources necessary for the realization of global objectives. In a totalitarian political structure, every resource of the State is brought to bear upon this aim, and, to a lesser degree, in the Democratic State.

It Is Global in Its Objective

Both Democratic and Communistic ideological communities press their interests on a world-wide scale. Devotees of each system seem obsessed with the conviction that theirs is the best political philosophy man has devised and become evangelical in its propagation. In this, however, the Communists appear to have the upper hand over Democratic promoters, probably for reasons already given, and because of the relative newness of the "noble experiment." The numerical superiority of the common people over the bourgeoisie and aristocratic classes; the tremendous appeal of Marxianism for oppressed peoples; and the resentment of Democracy's abundance and achievement among backward cultures, have stimulated the appeal of Communism to "have not" areas of the earth. Democracies have had the worst of it in competing for the support of the hungry masses; and most of the world's people are hungry. The finer things of life which Democratic cultures have produced have only secondary appeal, at best, for men who are dying from lack of the bare essentials for keeping body and soul together. One can have little more than an intellectual appreciation for such conditions until he sees with his own eyes in depressed countries the hollow eyes, emaciated bodies, and trembling hands held out for "baksheesh," and even then his understanding is still only intellectual--he has not yet been hungry, or cold, or emaciated in body, or had to beg for a few coins so he can buy bread. Communism promises an alleviation of these distresses; the "have nots" believe the promises, like a drowning man grasps for anything that may keep him alive. Although Communism has not yet been able to equal the level of Democratic production, it has vastly improved the status of its people over what it was under the despotic oppression of past centuries. What little we saw in Russia, and what little we knew of Russian oppression under the czarist dynasty, convinced us that the Russian people are in vastly better circumstances than they were prior to the revolution of 1917, even though behind the American cultural level.

Some time ago we had an opportunity to read an article under the heading "The Dragon Catches Its Breath," by Hugo Portisch, editor-in-chief of the Vienna Kurier. Mr. Portisch had just spent two months in Communist China, gathering information for his new book Red China Today. After a very hard period from 1961 to 1964, China apparently has begun to overcome the reverses of that period, and is moving forward and upward to the satisfaction of its Red leadership. Portisch reports a wider variety of consumer goods in Chinese department stores than in most of the Communist States in Europe. Prices were high, he states, and the quality is poor by our standards, but the presence of consumer goods provides an incentive for the people to work and earn money so they can buy these things.

Editor Portisch told how there was evidence that the rigid party line adherence has been softened up a bit. He said,

I saw proof of this at mass demonstrations in the Peking "People's Palace" that were called to protest "imperialist aggression" in Viet Nam. The 10,000 participants had to wait half an hour before the demonstration, which featured the usual battery of threats and bellicose accusations.

During that waiting period, shouting choruses began among the demonstrators. I naturally assumed that the people were repeating political slogans and demanding the destruction of imperialism.

The choruses were then translated for me, and this was their context: The students in the orchestra section insisted, "The girls in the balcony should sing a song!" The girls replied in chorus, "The students in the orchestra should sing a song!" Then, "The soldiers should sing a song!"

And so it continued, back and forth. What had sounded so threatening was really a popular amusement. But the newspapers the next day implied that the people of China had risen to smite the imperialists.⁶

The article of Mr. Portisch went on to point out how family life, always so very strong in China, which had been disrupted during the period of the communes in the "Great Leap Forward" of the late fifties and early sixties, had been reestablished along traditional lines. Children strolling or playing in Peking's Summer Palace Park were dressed with great care. Artists were painting in the park; musicians were engaging in group singing; pictures were being taken; radios were heard by a few people who could secure portables; bathing beaches were crowded (no bikinis), and parents were playing with their children--a pleasant scene of national tranquility.

And so China presents the picture of a great nation catching its breath. The creative pause has lasted four years now, which troubles some foreign observers. The government is suspected of preparing another great blow, a second "Great Leap Forward" or something of that sort. I saw no indication of any such thing, but the situation can change overnight.⁷

Both Russian and Chinese Communism are reaching out for world domination. The vast continent of Asia is almost totally under their influence, with the apparent exception of Japan, and who can be certain about the inscrutable oriental? Indonesia is in a state of flux presently, with no certain outcome in sight. Africa is being geared to synchronize with the Communist machinery, with its largest nation, Egypt, playing footsie with the Soviet Union. The Middle East is seething with unrest over the Arab-Israeli controversy, but with the stakes much higher because of the area's mineral wealth. Russia is fanning the flames in that region with a long range objective of invading the "land of unwalled villages . . . to take a spoil" (Ezek. 38:11-12). Latin America is aflame with Communist intrigue. Across the European continent from the Baltic to the Aegean Seas is a formidable wall of Communistically-oriented countries behind which the Soviet Union feels secure, and has freedom to work out her schemes in the great international power struggle.

Now where does that leave the Democratically oriented states? Currently, the United States holds a very lonely position within the world structure. Great Britain is floundering in a sea of socialized decadence. France shudders under the pseudo grandeur of the great Charles. A divided Germany is perplexed and frustrated, with West Germany operating under a coalition government that may fall with each consecutive crisis. The Scandinavian Democracies are so socialistic that they offer little to encourage a vital Democratic advance.

America seems to be enervated from the impact of Communistic pressures from without and intrigue from within. She gropes along amid the vaunted social schemes and panaceas of the Great Society but apparently lacks the will to win an undeclared war against a foe one-tenth her size. With a staggering national debt, and going higher daily; with race riots and protest rumbles by peaceniks in street and university campus; with whole sections of American cities aflame from incendiary bombs; with police and firemen the object of sniper bullets and grenades, how can such an emasculated Democracy press her ideology in our kind of world?

What does the current international situation suggest to one who lays major world patterns by the side of end-time prophetic revelation? Let us take a good hard look at both columns in a serious effort to find meaning to the present international power struggle.

THE FINAL INTERNATIONAL POWER STRUGGLE

Admittedly, we are not qualified to affirm that the present struggle will lead directly into the final conflict that will mark the fulfillment of The Times of the Gentiles (Luke 21:24), nor is anyone else. Likewise, neither we nor anyone else can with any finality affirm that it won't. So what do we do about our predicament? We continue watching and praying that we may be ready in the event that this is it, remembering that there will be one generation of believers who will see the closing days of the age. It just might be ours!

The Word of God throws a great amount of light upon the kind of conditions that will prevail as the Times of the Gentiles moves into its final phase. There is to be a world-wide struggle for complete domination of mankind: body, soul, and spirit. Can anyone fail to see that such an effort is under way on a global scale today? The effort is so tremendous in its

magnitude and so subtle in its methods that one is led to conclude that a supernatural intelligence is directing it. If this present struggle doesn't lead into the final international holocaust, then a subsequent one shall, for some day a last hour will become the last hour (I Jn. 2:18). Nor will the rank and file of mankind be any more ready to give joyful welcome to our blessed Lord's return than they are today--doubtless less, under Satan's increased tempo of deception (II Thess. 2:9-12). Jesus Himself suggested as much when He pointed out that it would occur in such an hour as ye think not (Matt. 24:44).

The Eschatological Program for This Age

Few divisions of doctrine are given greater attention in the Word of God than eschatology, which is an essential facet of what we are centering our attention upon in this study. Several details at this point require careful consideration.

This Age Will End

References to this age coming to an end are multiplied in the Word of God. The quartet of disciples who came to Jesus as He sat upon the Mount of Olives to inquire about His return spoke of the end of the age (Matt. 24:3). Our Lord referred to the end of the age repeatedly in His various discourses (Matt. 24:3, 14; 13:39; 28:20). The Apostle Paul refers to it in his great treatise on the resurrection (I Cor. 15:24). This age will one day find the word finis written over its exit, and the Times of the Gentiles will be no more.

This Age Will End in a Series of Crises

These crises will take on tremendous magnitude and intensity. Although we must concentrate upon the political alignments of the end-time, we feel that we can better appreciate the significance of the political crisis if we look at it within a complex of contemporary crises.

There will be a Sociological Crisis. A chaotic breakdown of social stability and adherence to Biblical standards will prevail (II Tim. 3:1-8). These conditions will have a depressing effect upon society, for men's hearts will fail from fear of what lies ahead (Lk. 21:26).

There will be an Ecclesiastical Crisis. A near universal denial of the characteristic tenets of the Christian Faith will occur (Lk. 18:8; II Pet. 2:1-3; Jude 18-19; II Tim. 4:3-4). An ecclesiastical colossus will develop that will consist of an amalgamation of the major segments of Christendom (an ecumenical church), which finally will develop into a religious monstrosity embracing all religions of the world (an ecumenical religion); at first working with Antichrist, but finally destroyed by him (Rev. 17:1-18).

There will be an Intellectual Crisis. Daniel tells of an increase of knowledge that will be significant at the time of the end (Dan. 12:4). Ironside points to the "ever-widening diffusion of the productions of the press, so that knowledge of all kinds is indeed increased."⁸ This

prediction may have special reference to an increase of knowledge resulting from an extensive study of the Book of Daniel the Prophet, but we cannot limit ourselves to this restricted application of the passage. An unprecedented expansion of learning is taking place today, so that the dean of one of America's great universities declared in our presence that he was struggling to keep his head above water until the time for his retirement had arrived. The "water" above which he was striving to keep his head is the tremendous advance in the scope and techniques of modern education.

There will be an Ideological Crisis. This is implied rather than expressed in the Scripture. Its implication arises out of the clash of power blocs for world domination to which we have already made reference, and shall again in this series of crises.

There will be an Industrial Crisis. We get this impression especially from the writing of James in the fifth chapter of his Epistle. The clash between industry and labor is associated with the last days by the writer. He addresses the rich (capitalists) by saying, "Ye have heaped treasure together for the last days" (5:3). He writes of the fraud which is perpetrated against labor by the employer, and makes reference to our Lord's concern for the oppression of labor by dishonest industrialists (5:4). Then James gives encouragement to Christians who are the victims of such oppression by admonishing them to be patient unto the coming of the Lord; to make firm their heart with the conviction that 'the coming of the Lord draweth nigh' (5:8). To have prophetic meaning, these conditions must have widespread dispersion, and be of major intensity. How often the industrial world has groaned beneath the clash of interests between capital and labor! And we have ample reason for anticipating an intensification of this crisis as the age draws to its inevitable finale.

There will be a Political Crisis. In the end-time political alignment of the nations, from the prophetic standpoint, a fundamental principle must be understood by the student of prophecy. When geographical direction is indicated, the prophetic North Star is Palestine. Keeping this guiding principle in mind, we then can proceed to give attention to the end-time political alignment.

The Book of Daniel the Prophet has pertinent information on this matter. In 11:35, reference is made to "the time of the end." It is the great dividing line in the content of the chapter. The part that goes before this reference to "the time of the end," though prophetic when written, is now history: that is, it is prophecy that has been fulfilled. From the "time of the end" statement to the end of the chapter (vs. 36-45) the content is prophetic and unfulfilled in its chronology.

In this "time of the end" revelation, four great political alliances (alignments) are displayed, and are geographically pinpointed with respect to the prophetic North Star (Palestine). They are listed as 1) The Wilful King (vs. 36), and elsewhere identified as the head of the Roman Empire in its final (prophetic) period. He is identified by many reputable Bible teachers as the little horn of 7:8; He is the king of fierce countenance in 8:23; He is the prince that shall come of 9:26; He is the beast of Revelation 13:1 and 17:8; 2) the king of the north (v. 40), and more extensively identified in Ezekiel, chapters 38-39; 3) the king of the south (v. 40); and 4) a veiled reference to the kings of the east (v. 44) which is better amplified in

Revelation 16:12. Bear in mind that these directions (North, South, East, and West, by implication) are determined geographically from the prophetic polestar. In other words, four great power combines shall appear at the time of the end which shall compete for control of Palestine, referred to in Ezekiel 38:12, R. V. margin, as the "navel of the earth." Furthermore, these political colossi will not only be contemporaneous with one another, but also will flourish when Israel is back in the land, for that hapless people must suffer there because of the military conflict between these great political combines.

We are witnessing an international political development taking place that is unprecedented in history. We see the simultaneous awakening of national structures on a global scale. The vast continent of Asia is awakening to a consciousness of its almost unlimited reservoir of natural resources and manpower, as her political units struggle for elbow room, and for a place of dominant influence on the world front. Among the more activist Asiatic nations are China, Japan, and India, but all Asia is flexing its muscles in the struggle. To the north, the Russian bear is armed to the teeth and ready to march into the land of unwalled villages to take a spoil as soon as it appears expedient. In fact there are those who fear that the Soviet Union is already laying the groundwork for such an invasion of the Middle East. To the south, the "dark continent" is struggling for "a place in the sun," with the United Arab Republic, under the dynamic leadership of Nasser at the head of the government of Egypt in the vanguard. Hence, north, east, and south of Palestine, preparations are being made for what may be the final conflicts of the time of the end. At least they suggest interesting possibilities in that direction.

But, someone may ask, "What about the fourth power? In what political structure does it appear today?" To him we would reply that there is still ample time for this alignment to take shape and appear in its proper position with relation to the ultimate time-of-the-end complex. In this day of undeclared wars and treaty instability, global developments may occur overnight. In fact, we sometimes think that this fourth end-time power even now may be striving to arrange its structure for the final struggle. The political units synchronizing with the ancient Roman Empire are not very far out of focus with such an alignment.

This vast Gentile political complex to which we have been giving our attention so briefly is presented in Daniel, chapter two, as a gaudy, brilliant figure of a man. It embraces a long stretch of history, beginning with the Chaldean Empire, and embracing three other Gentile Empires: Persia, Greece, and Rome, and identified by our Lord as The Times of the Gentiles (Lk. 21:24). In the dream-vision of King Nebuchadnezzar which was so skillfully explained by Daniel, the Gentile colossus will be destroyed by the sudden coming of the Son of God, who appears as a Destroying Stone. In its place our Lord will establish a kingdom upon the earth, over which He will reign upon the throne of David as King of Kings and Lord of Lords. A new age will have dawned wherein righteousness shall cover the earth as the water covers the sea; in which the earth shall yield her increase; in which the nations shall learn war no more; in which social justice shall prevail; in which economic inequities shall be fairly adjudicated; in which longevity shall be restored; in which the universal worship of Jesus Christ shall be established; and, in which Israel's suffering shall end.

There will be an Astronomical Crisis. At the time of the end there will be signs in the sun, and in the moon, and in the stars (Lk. 21:25). The heavens shall be rolled together as a

scroll, and the stars shall fall out of their sockets and be showered upon the earth (Rev. 6:13-14). The sun shall undergo meteorological changes resulting in heart-rending distress upon the earth (Rev. 16:8-9). The moon shall be veiled from the earth so that her effect upon terrestrial life will have tremendous impact.

There will be a Geological Crisis. Cataclysmic disturbances in the strata of the earth will occur, so that nothing like it has ever been known (Rev. 16:18-20). This will produce earthquakes of unprecedented magnitude. Mountains will be removed from their resting place and topple into valley depressions, forming a vast geographical plain. This in turn will bring about great climatic changes, so that the desert will blossom as the rose, and great arid areas of the earth will become habitable (Isa. 35:1-10). Islands shall disappear, and undoubtedly land masses now uncharted shall appear (Rev. 6:14). In Palestine, great topographical changes shall occur. The Mount of Olives will be split through the midst, half of it removing toward the north; half of it toward the south, creating a very great valley between, running eastward and westward (Zech. 14:4). From the holy mountain of Jerusalem the Lord shall reign over His Kingdom, and the nations of the earth shall come up to Jerusalem from year to year to worship the Lord of hosts (Zech. 14:16).

There will be an Infernal Crisis. We refer, here, to an invasion of the world by creatures from the spirit underworld. The ninth chapter of The Revelation tells of infernal creatures emerging from the abyss to invade the earth with their malignant torment of men. As the Word of God indicates, crisis periods in history seem to have been beset with invasions of the physical world by creatures from the spirit world, such as appeared during the first advent of Christ.

There will be a Martial Crisis. The liberal wing of Christendom makes big talk about peace and how nations will beat their swords into plowshares, and their spears into pruning-hooks, unmindful that they have violated the most elementary principle of hermeneutics, which is never to take a passage of Scripture out of its context in determining its meaning and use. This principle is violated in applying this Kingdom Age passage to the Times of the Gentiles. Better would it be if they look into Joel, who foresaw the nations in the end-time beating their plowshares into swords, and their pruning hooks into spears (Joel 3:10). This was written in a context of events associated with the end of this age, and in a call to war. To cry "peace, and safety," now, however, is to invite sudden destruction, according to Paul (I Thess. 5:3). War shall continue unto the end (Dan. 9:26, A.S.V.).

There will be a Supernal Crisis. When the political crisis reaches its highest point at the time of the end, the Lord will appear in the defense of His ancient and chosen people. With Jerusalem besieged by the Antichrist at the head of his international army; with the houses of the city rifled; with the women ravished; with half of the city gone into captivity, then shall the Lord go forth to battle with the nations involved in besieging Jerusalem, and none shall escape the wrath of this supernal invasion of the Lord of hosts, and His army of mounted horsemen from heaven (Rev. 19:11-21). The Lord Jehovah shall deliver His people from their tireless enemy at last!

There will be a Judicial Crisis. When once the military might of the world shall have been destroyed at Armageddon, then shall the Son of Man sit upon the throne of His glory. Before

Him shall be gathered all the Gentile civilian population of the world, and they shall be separated into two groups for an adjudication of their right or lack of right to inherit the Kingdom about to be established by the Son of David. The righteous shall be welcomed; the unrighteous shall be disqualified, and cast into everlasting fire, prepared for the devil and his angels (Matt. 25:31-46). This is indeed a judicial crisis; one which brings this age to its end, and ushers in the age to come. What grand and awful magnitude these crises embody!

The Establishment of the Kingdom

The political alignments of the closing period of this age, for which the world may even now be in the throes of preparation, shall come to nought. Looking ahead through the Spirit of Prophecy, to the Times of the Gentiles, David saw the bitter hatred of the nations for the Son of God. He wrote,

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together, against the Lord, and against his anointed, saying, "Let us break their bands asunder, and cast away their cords from us." He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure (Ps. 2:1-5).

The Psalmist then beheld the coronation of God's Son upon the holy hill of Zion, with the acknowledgement of the Sonship of the King by His Father, and a proclamation concerning the King's inheritance resident in the heathen (nations), and the uttermost parts of the earth for His possession (vs. 6-8). All this, and much more beside, shall take place prior to and in conjunction with the establishment of the Kingdom not made with hands.

The heathen nations in their rage,
Would purge God's Son from history's page.
But He, whom they so much despise,
Will soon be crowned before their eyes!

That Name while reigning here on earth,
Will be revered on ev'ry hearth.
And we who now before Him bend,
Will reign with Him Whom God shall send.

He's coming soon, oh blessed day,
For which we're taught to watch and pray.
He's coming soon, oh blissful day,
When peace on earth will come to stay.

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ATHEISTIC DYNAMISM

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We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling
To be living is sublime.¹

In June, 1963, Lyndon Baines Johnson, then Vice President of the United States, in a speech at Chicago, Illinois, declared,

90 per cent of all scientists who ever lived are living today. More mathematics has been created since the beginning of the 20th century than in all the remainder of history combined. 90 per cent of all the drugs being prescribed by physicians today were not even known 10 years ago. 3/4 of all the people who will work in industry in 1975 will be producing products that have not yet been invented or discovered.²

We look under water and we see an atomic submarine threading its torturous way under the polar icecap. We look on the surface of the water and we see an aircraft carrier knifing its way through the ocean waves by means of atomic power. We look above the earth and we see space ships orbiting the earth at a speed of 18,000 miles per hour, propelled into space from their launching pads by millions of pounds of power thrust. We look farther out and we see other satellites orbiting the moon as man probes for a favorable landing site. We look at the communication media and we see pictures and hear messages transmitted from far away places through a Telstar placed in the heavens by means of rocket propellant. We look at the transportation media and we see jet planes flying at twice the speed of sound, with government and industry planning even greater developments as scientists expand the principle of force. We peer into an operating room in a modern hospital and we see delicate retinal detachment surgery without anesthesia by means of a laser beam. That same beam, under different circumstances may become the medium for the simultaneous transmission of a billion telephone conversations on a single thread of light. We glance heavenward again and we behold a "ship" sailing along in space propelled by power from the sun!

Fanciful! No! Imaginative! Yes, but only in the development of these 20th century "brain children" of human knowledge and ingenuity!

In presenting this lecture on "Atheistic Dynamism," our plan is to take a look at the phenomenal developments in man's working with force: raw, impersonal force; then to evaluate these developments through the revelation of God's Word.

In the first division of this study, we are greatly indebted to two of our associates on the LeTourneau College faculty, with whom we have collaborated in the preparation of material dealing with matters relating to physics and engineering. They are: 1) Philip Beatty, acting chairman of the division of natural science. Mr. Beatty is a graduate of Wheaton College and of the University of Illinois. He is a candidate for the Doctor of Philosophy Degree in Physics at Texas A. and M. University. 2) John Linebarger, Assistant Professor in Aeronautical Engineering. Mr. Linebarger is a graduate of the United States Naval Academy and of Massachusetts Institute of Technology. Prior to his retirement from the United States Airforce in 1965, while still a relatively young man, Captain Linebarger was stationed at Houston, Texas, where he was working with NASA. Both men are devout Christian scholars, and graciously provided invaluable aid to us in preparing the first part of this lecture.

THE PHENOMENAL DEVELOPMENTS WITH IMPERSONAL PHYSICAL FORCE

As Arthur Coxe so effectively pointed out in his poem, "The Present Age," we are indeed living in a grand and awful time: one in which to be living is sublime. It is a period in which it takes a great deal of living just to stay in the race from here to there. Our youth speak a language that is foreign to us older folk. They live in a world of scientific development from which we oldsters are shut out. They appear to be our children, but there is something about them that shuts them out of our range of experience and knowledge. They desperately want us to understand them, but we lack the experiential knowledge that will enable us to do so.

Come with us as we take a conducted tour through an imaginary laboratory and listen to our guide describe some of the work that is going on in man's experiments and developments arising out of his working with the impersonal force resident in the natural world.

Developments with Missile and Space Phenomena

Here we are right out in the front line in the power struggle in which the United States and Russia are striving for first place in international competition. The problems are almost superhuman in magnitude.

Booster Power Problems in Space Projection

Mr. Linebarger states that one of the primary deterrents to a more vigorous space program is the lack of booster power, despite the fact that the first stage alone of the Apollo launch vehicle (Man-on-the-moon project) will have seven and one half million (7,500,000) pounds of thrust. To illustrate how vital this raw power is to the space effort, when he was in Houston at the NASA Manned Spacecraft Center, he said, that the lack of booster power in the Apollo launch vehicle forced:

- 1) The complete redesign of one entire stage of the vehicle to accommodate a new rocket engine fuel.
- 2) The deletion of couches in which the astronauts would sit during their voyage. They now sit in a nylon mesh web-type seat.
- 3) The consideration of deleting one of the astronauts from the crew of three, which option was not adopted.

In the military space effort we have been in a race with Russia to develop the capability of delivering larger destructive pay-loads with greater accuracy for a number of years. Russia has maintained a consistent lead in the race for more booster power.

Booster Power Experiment Benefits in Consumer Goods

Our NASA authority informs us that there have been phenomenal by-products to the civilian community from their work. To illustrate the effect of this lack of booster power on the consumer products industry, he reports the following bit of information. One of the primary reasons that we have more compact, inexpensive radios, tape recorders, bugging devices, TV sets, etc. on the market today can be traced to this lack of booster power. In order to meet the limited space and weight requirements for highly sophisticated navigation, guidance, and communications equipment for space vehicles, the electronics industry was forced to develop small, lightweight, reliable electronics hardware. Items such as printed circuit boards, transistors, solid state devices, and more recently, microminiaturized circuits and circuit components have been developed and mass produced. These developments have found their way to the consumer, as previously mentioned.

Because of this electronic development our space effort is not nearly so far behind that of Russia as the world thinks. However, in the eyes of the world, this sophistication is overlooked in the light of the fact that the Russians have more booster power than we do. Therefore this power has gained them prestige in world opinion.

The Russians have the booster power and the atomic power to orbit an atomic weapon close to the earth, which would have a tremendous psychological influence on world opinion. It would have limited military significance.

The Anti-missile Missile Power Problem

The balance of power in missiles and atomic weaponry has been a constant battle since the end of World War II, we are told. Our economy has been dominated by this quest for power. The most recent development is the anti-missile missile program. Should we get involved in the development and deployment of such a weapon, just to hold the psychological edge in this power struggle, it could well cost us forty billions of dollars (\$40,000,000,000) in the next few years. This issue alone--the struggle to maintain the upper hand in so-called "deterrent power"--would produce volumes from an historical point of view.

Developments With Military Phenomenon

The philosophy of warfare in Viet Nam is to match their guerrilla tactics with the sheer might of our fire power. The refusal to engage in an all-out bombing in North Viet Nam is related to this philosophy, which is to match and surpass the Viet Cong destructibility with our military might in the South.

Developments With Solar Phenomenon

There is currently an effort to harness the raw power of the sun. In the space effort, solar radiation is the main source of power for our unmanned space vehicles. This solar power is converted into electrical energy via devices such as solar paddles or panels which look like large flat honeycomb ears when extended from the vehicle in space. Mr. Linebarger also points out that solar energy is used to maintain the proper thermal environment within both manned and unmanned space vehicles.

The pressure of light has even been studied as a source of power for space propulsion. A vehicle so powered would literally sail the ocean of space with the use of a device called a "solar sail." The quest for natural sources of power for operating equipment and propulsion is a consuming enterprise in the scientific world today.

Developments With Meteorological Phenomena

It will be of significant interest to know that there is a parallel effort to predict and control the energy, or power exhibited in weather phenomena. We have actually produced a laboratory hurricane-- a "hurricane in a test tube!" This is to facilitate the study of this natural phenomenon in an effort to control its force and path of progress. A phenomenon known as atmospheric turbulence which has caused a number of aircraft crashes is also being studied in an effort to determine just when and where such will occur.

Developments With Laser Phenomena

Since I am neither a scientist nor an engineer, I am dependent upon information given me by those who are. I have already expressed my gratitude to two men who have assisted me in the preparation of this material. Now, in connection with laser phenomena, I want to identify and express my appreciation to another who has allowed me to use information he gathered for a research paper in the classroom at LeTourneau College. He is Elton Archer, Jr. who was a student in Mrs. Gingrich's English Composition class, and, being technologically oriented at home and at school, he chose to prepare his term paper on Lasers. He kindly consented for me to make use of his work as I saw fit.

Laser

. . . is synthetic-scientific shorthand for Light Amplification by the Stimulated Emission of Radiation, and is somewhat like atomic fission. It gets its phenomenal energies from individual atoms and makes use of a kind of chain reaction. Unlike fission, the laser does not split and destroy atoms; it uses them over and over again to create the photons of light which makes a laser beam "lase."³

My interest in this phenomenon is not to discuss the technicalities of laser but to point out, as a layman, its tremendous possibilities for the good or ill of mankind, depending upon who may be using it, for its potentialities are practically unlimited.

Ballistic Missile Potentiality

According to Dr. Arthur Schawlow, one of the scientists who worked out the laser theory, practically the entire nation's power supply would be needed to destroy a single ballistic missile of laser beams.

Surgery Potentiality

One of the most beneficial laser applications has been in the field of eye surgery, especially in correcting detached retinal cases. German doctors have developed a technique for using scar tissue from burns to weld the detached retina in place. According to Mr. Archer who cites his authority, the laser is superior for this type of surgery because, among other reasons, its light is far more powerful than conventional light used to create the tiny burn necessary for providing the scar tissue, and its thousandth of a second bursts are so much faster than any eye movement, so that it is unnecessary to immobilize the eye for the operation. Furthermore, it creates no heat, eliminating the necessity for the use of anesthesia, and making the operation an office treatment rather than a hospital experience.

It was pointed out that other medical techniques are under study such as microsurgery and laser microscopy in chemical analysis research. In microsurgery, tiny structures can be knocked out without harming the rest of the cell. Cells can then be studied to see if and how they grow. In chemical analysis research tiny post mortem samples of brain and pancreas are burned to a vapor. This vapor is then passed through electrodes and the spark is analyzed by a spectroscope.

Miscellaneous Probabilities

The laser is being applied, or probably will be applied to an unlimited complex of uses. A few of the miscellaneous uses of the laser are: 1) to transmit a billion simultaneous telephone conversations on a single thread of light one millimeter in diameter, without interference;

2) perform microsurgery, precise enough to allow the cutting of a human cell; 3) reach billions of miles into space with a beam powerful enough to guide a spaceship, or communicate with other planets or solar systems, if such have intelligent creatures living there; 4) build nuclear battlefield weapons, including an anti-missile device and a form of "death-ray." These are but a few examples. The field is almost unlimited in its potentialities, possibilities, and probabilities.

Developments with Atomic and Nuclear Power

In 1905 Einstein came out with his famous formula for the equivalence of matter and energy, the formula being $E = mc^2$. At the start most people felt this was an interesting idle curiosity, reports Professor Beatty. It turns out, however, that today's science confirms this equivalence. The atom bomb is a good example. It is interesting, and perhaps significant, that in the atom bomb only a small fraction of the theoretically available power is used. If one ounce of matter (just one-sixteenth of a pound) were completely converted to energy this energy would be equal to that of an entire month's output of the Hoover Dam power plant. As most informed persons know, atomic energy is the result of nuclear fission, the uranium atom splitting into two approximately equal fragments, with the mass of the fragments being less than that of the original material. The "lost" mass goes into energy--atomic energy!

Present hydrogen bombs are the result of a different process which resembles what takes place in the sun. This process is known as fusion, and involves a combining of four hydrogen atoms into a helium atom. In this case the mass of the four hydrogen atoms is greater than that of the helium atom and this excess mass is converted into energy according to the Einstein formula. To initiate this reaction requires a tremendous pressure and temperature. Actually, a device somewhat similar to a regular atom bomb is being experimented with to trigger a hydrogen bomb. Presently, by means of a special magnetic field technique, it is possible to provide a 100-million-degree temperature for a few seconds in a magnetic "bottle" in which scientists seek to squeeze atoms together, releasing energy in the fusion process. If a means can be devised to contain this energy for considerably more prolonged periods, this would lead to controlled thermonuclear power sources which could replace sources using the dwindling supply of oil, gas and more conventional atomic fuels of present day reactors.

At present there are plans to build a 200-billion-volt atom smasher at Weston, Illinois. It will produce what are called 200-billion-electron-volt protons which will be used in nuclear research to try to find out the exact nature of the nuclear force. Scientists still do not know the exact nature of this force--they know it is much stronger than electric forces or gravitational forces but they do not know the cause of the force, or the precise equation that describes it. The atom smasher at Weston, when built, will be a machine with a large ring of a diameter of 1.6 kilometers (approximately one mile). It is estimated it will take eight years to build.

Some of these details on atomic and nuclear power were taken from Public Relations Staff of General Motors under the caption, The Story of Power, Detroit, Michigan, Sixth Printing, 1956, and from Science News, Vol. 91 No. 1, January 7, 1967 under the caption "Science Forecast for 1967."

Can anyone fail to be overwhelmed by the attention being given to the development of force or power by means of understanding and control of natural phenomena? More has been done in this complex within the nineteenth and twentieth centuries than during all of the remainder of human history combined. Whither away!

THE PROPHETICAL REVELATION CONCERNING IMPERSONAL PHYSICAL FORCE

As a complement to the political alignments of the time of the end, about which we gave attention in our previous lecture, we shall intensify our attention to the head of the western alliance (the revived Roman Empire). He has been previously identified as the Wilful King of Daniel 11:36; as the Beast of Revelation 13:1; and as the Antichrist of I John 2:18. In Daniel's account, given in chapter eleven, wherein this Wilful King competes with the Kings of the East, the King of the North, and the King of the South for world control, two significant characteristics are presented. We center our attention upon these characteristics in relation to what we have already presented in the first part of this paper under "The Phenomenal Developments with Impersonal Physical Force."

The Atheism of the Wilful King

This head of the Revived Roman State is described as a very ungodly, blasphemous, egotistical man who has no regard for any traditional deity. Rather, he takes a stand against any deity or religion. Daniel states, "he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods. . .neither shall he regard the God of his fathers. . .nor regard any god; for he shall magnify himself above all" (Dan. 11: 36-37). This Wilful King possesses no feeling of regard for any religious adherence to prevailing heathen deities with which natural religions abound, for he magnifies himself above every god; he speaks against the God of gods, which we understand to refer to Jehovah God of the Hebrews; nor does he regard any god, that is, any god known to man heretofore. He therefore is atheistic in his personal inclination toward the principle of religion in general.

The Dynamism of the Wilful King

Dynamism is a philosophical theory that holds to the view that force or energy, rather than mass or motion, is the basic principle of phenomena.⁴ Impersonal force, therefore, is the dynamic which is responsible for the existence of natural phenomena, according to this philosophy.

In Daniel's description of the Wilful King he wrote,

But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most stronghold with a strange god, whom he shall acknowledge and increase with glory. . .(Dan. 11:38-39).

The principle of force is not new to the student of military tactics. The application of military force in the world's power struggle is thoroughly woven into the pattern of this kosmos. This ideology of control by force was intensified when we entered the Atomic Age, and electrified when we entered the Space Age. But up to now the emphasis was primarily placed upon the principle of force as a means to an end, and had little semblance to the element of religion attached to it.

The time will come, however, when a force cultus will arise, headed up by the Wilful King, with a religious emphasis hitherto non-existent except as a philosophical theory. Military force will be the hard core interest of this new religion. The Wilful King will worship the "god of fortresses" (v. 38, A.S.V.). Force will be the dominant center of interest of this atheistic cult. This is apparent both from the text itself, and from its context, for the same word is used in verses 7, 10, and 19, where it is apparent that military force is involved.

The tremendous developments of power or force by men working with the basic raw material in the natural world are the necessary preparation for the development of a worship of impersonal force under the dynamic leadership of the Wilful King.

Dr. Alva J. McClain, in his interesting booklet on The Four Great Powers of the End-time and Their Final Conflict, written nearly thirty years ago is apropos in its statement concerning this force cult type of religion. He wrote,

Thus it would seem that the Wilful King, while denying all known gods including the true God, will nevertheless himself worship at the shrine of impersonal physical "force," preeminently those of a military nature, which he can control and direct in the interest of his own evil and limitless ambitions. In the Wilful King there will appear at last a dreadful figure who will actually enthrone and worship the principle of physical force as embodied in himself and the forces he is able to control. Thus he will exalt himself above all known gods, yielding allegiance to none, but at the same time will worship the abstraction of Force as incarnated in himself. It is the philosophy of Satan.⁵

The potential ingredients are being provided through current scientific developments in connection with natural laws and the raw material of the natural world for just such a dynamistic worship as the Word of God relates to the time of the end. It will be atheistic so far as traditional or known religions are concerned. It will be dynamistic so far as its religious interest is concerned, with its devotees worshipping at the shrine of impersonal force, with the Wilful King looked upon as its incarnate Christ. This is the religion that will prevail for a brief moment ere the Gentile image shall be smitten with the Stone cut out of the mountain without hands, and Satan's Christ shall go to his appointed place in the Lake of Fire (Rev. 19:20). At long last the Son of God shall reign triumphantly over His creatures who are His by right of creation, and by right of purchase.

So, in spite of the fact that there seems to be a world conspiracy to corrupt God's people spiritually through the ecumenical movement; and to corrupt society through the spirit

of lawlessness on a global dimension; and the nations are choosing up sides in a political conspiracy to keep our blessed Lord from His rightful throne; and the world of science is being used to prepare the minds of men for the deification of the strange god of force--He that sitteth in the heavens shall laugh at such designs and have them in derision, as He makes His final plans for placing the scepter of power in the hands of His Son, His rightful Heir. Praise God, we who love His blessed Son shall share that reign and be clothed with His glory. Hence, let us be of the mind of Paul who wrote, "In my opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoes to see the wonderful sight of the sons of God coming into their own" (Rom. 8:18-19b, Phillips Tr.).

We know that men will idly sneer
 At truth their ears refuse to hear.
 Against the light they take their stand;
 Despise these blessed words so grand--
 "Behold He cometh!"

No one may know the day or hour,
 Our Lord will come in matchless power.
 Creation groans in bondage cruel,
 Awaiting His triumphant rule--
 "Behold He cometh!"

What seems delay is naught but grace
 The Lord in mercy grants our race.
 But grace rejected yields to dread,
 As judgment stalks with measured tread--
 "Behold He cometh!"

The Saints await in breathless stance
 The Lord's return with upward glance.
 When He appears with trumpet sound,
 Their joy in Him will then abound--
 "Behold He cometh!"

The Earth shall yield her vast increase
 When Christ from sin gives her release.
 His saints have longed to share His reign,
 And by this hope their faith sustain--
 "Behold He cometh!"

DOCUMENTATION

1. Arthur Cleveland Coxe, The Present Age.
2. Lyndon Baines Johnson, The National Concern. Speech delivered in Chicago, 1963.
3. Theodore Berland, "Here's Why Those Do-Everything Lasers Don't--Yet." Popular Mechanics, CXXXI, Mar. 1964, pp. 102-106.
4. Webster's New World Dictionary. College Edition, p. 452.
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A BUSINESS DOCUMENT FROM THE TIME OF ABRAHAM

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I herewith present the decipherment of a small cuneiform tablet from the library of my esteemed colleague, Dr. J. Oliver Buswell, Jr., given to him by the late Dr. Arno Gaebelein many years ago. It turns out that the text is singularly unspectacular, but as with every shred of new documentary material it adds its tiny part to the total of our knowledge of the ancient Biblical world.

Before I present this text and its significance, I would like to use the opportunity to make a plea to Evangelical scholarship. The proverbial hen's teeth may be used to describe the number of cuneiform scholars of the Evangelical camp. Those who wrote in clay produced almost imperishable documentation of their life and times. In no other part of the world do we find such a wealth of extant original documents. Admittedly, cuneiform studies are vast and complex and a few specialists dominate the various areas of study. With no little irony a certain famed cuneiformist of an Eastern university has received the sobriquet DINGIR meaning "god" in Sumerian. Be that as it may, it happens that tools are becoming increasingly available for any serious scholar to learn to handle at least a portion of this source material, and this should be a fascinating challenge to Biblical scholars since it opens a vast area of understanding. Reading these documents in translation while useful is about as satisfying as it is for a theologian to be limited to the English Bible. Moreover, only a few cuneiform specialists are interested in Biblical studies but Biblical scholars can be enriched by working in cuneiform since their minds will be swift to appreciate what is relevant to Bible studies in language, religion, history, etc.

Evangelical scholars must guard against a solely reactionary scholarship. Positive contributions in any field have always brought with them recognition and respect from those who are dedicated to serious research no matter what their theological position. When some degree of such respect is attained then other views and pronouncements on theological matters may often be given a fairer hearing.

Cuneiform studies logically begin with Sumerian since this was the classical language of the cuneiform world, though Ugaritic is somewhat of an exception since it was written in alphabetic cuneiform. Any student of Hebrew can become at home in Ugaritic in a comparatively short time. Even the script is easy to learn and a complete tool, including most extant texts in transcription, a grammar and glossary is available in English in C. H. Gordon's Ugaritic Textbook. For years I have been trying to tell my students of the primacy of Ugaritic for an

understanding of Hebrew poetry. They became really enthusiastic when Time Magazine popularized one of C. F. A. Schaeffer's Ras Shamra excavations and acclaimed Ugaritic as second only to the Dead Sea Scrolls in importance for Biblical studies. And yet I have been unable to convince certain Old Testament professors that Ugaritic is this important for Biblical studies.

Dahood's Psalms, Vol. 1, in the Anchor Bible is replete with Ugaritic information which clarifies many obscure texts. But Ugaritic also shows that some Akkadian materials especially in the area of identification of Akkadian mythological motifs in the O. T. must now be reassessed. For example, the use of the word thmt in Ugaritic makes it unnecessary to assume a direct borrowing of the Akkadian goddess Tiamat as the primordial flood. On the other hand, with Ugaritic as the bridge, genuine correspondence with Hebrew from Akkadian sources can be confirmed. Indeed, Ugaritic has now become the testing ground to make sure that Akkadian, Arabic, or any other cognate material really applies to northwest Semitic of 2nd and 1st millennium B. C.

It is not my purpose now to give even a sampling of these riches but only to say that any post-graduate Evangelical seminary which does not include Ugaritic in its curriculum for serious Hebrew exegesis of the O. T. is operating at least twenty-five years behind time.

The cuneiform text before us is not in Ugaritic but it is in the Sumerian language. Being one of the many thousands of neo-Sumerian business documents, it contains nothing new and yet has considerable to say to the Biblical scholar. Sumerians were meticulous bookkeepers because their economic life was inseparably tied to their religion. They have therefore left us the best documented economy of all antiquity. Each city had its temple in which was concentrated the economic as well as the religious life of the community. The human personnel were regarded as agents and employees of the gods. The concept of government was thus theocratic, the city state ruler was called an Ensi who was responsible to the deity. This was so ingrained into the Sumerian way of thinking that it was not at all unusual for them to speak of the gods making expenditures. The gods themselves are said to receive clothing and other commodities. It seems unnecessary to imply that such clothing was always for use on the images, although some texts make it clear that sometimes idols were clothed in expensive fabrics.

The ordinary Ur III document usually contains records of business transactions or inventories, etc. but the most important feature is the fact that they have date formulae frequently giving the day, month, and year in which the transaction took place. The following is a typical text.

From Mr. Ahuni, Mr. Urnigingar received (the carcases of) two milch sheep and two gazelles which died. (They were received) on the 14th day of the second month (according to the menology) of city Puzurisdagan, in the year after the cities of Sumurum and Lulubum were destroyed for the ninth time.

These texts tell interesting things about the people, their culture and times. For example, Mr. Ahuni's name is Semitic while Urnigingar is Sumerian. Such was the mixed population of lower Mesopotamia toward the end of the third millennium. Semites were migrating in increasing

numbers into the fertile and highly developed land of the Sumerians. The Sumerians were soon to disappear through assimilation but not before bequeathing their system of writing, much of their religion and language to the Semites. Among the Semitic immigrants was an Amurru family of Terah, the father of Abraham.

The date formula referring to cities destroyed for the ninth time may be a reminder of the stratification of tells or better it could mean that there was not really complete destruction but a battle was won and a city pillaged and partially burned. It was the lot of these cities to face hostile forces many a springtime "when kings went forth to battle" (II Sam. 11:1). This cliché may also suggest an answer to Von Rad, Alt, and others who find little historicity in Joshua because Joshua "destroyed" so many towns and yet they remain undestroyed. In the Book of Joshua there were significant victories but in reality God's command was only partially carried out. Joshua 11:18 says, "Joshua made war a long time with these kings." Jerusalem was conquered but it remained a Jebusite city until David's time.

The year formula reminds us of Amos 1:1 where the prophet uses a date formula to give the time of his prophecy as "two years before the earthquake." Often the neo-Sumerian formulae are confusing because the name of the year was frequently changed depending on the significance of events which took place in that year. A single year may have several names and dozens of variants of the same name. The date formula consists of two main parts, that of the month and that of the year. This month formula reads literally itu-šeš-da-ku-min-kam, which means "the month of the 2nd new moon (nanna) festival." This was the name of the 2nd month in the city Puzurisdagan but it was also of a month name according to the menology of the well-known city of Ur. Each city had its own menology. Therefore the provenience of a given document is determined by the month name on it. N. Schneider produced exhaustive studies of these formulae in Analecta Orientalia which enables one to date and place a given text.

The Ur III and Isin Larsa periods are represented by many thousands of business texts yet it is claimed that the published material represents only a small portion of what is still in libraries and museums. Two young historians, T. B. Jones and J. W. Snyder, presented a catalogue and discussion of some 350 of these documents in 1961 (Univ. of Minnesota Press). I have worked on numerous texts from the Philadelphia Free Library, Logan Square and the Firestone Library at Princeton; the former has about 3,000 texts (not all Ur III) and the latter over 2,000 (mostly Ur III). In the year I was born Edward Chiera produced an inventory of the Princeton collection but it has received little attention since that time.

Unfortunately our document of weights and measures from Dr. Buswell's library has no date formula. Therefore we cannot tell its provenience nor can it be set into an accurate relative position as to date. There is however no question that it derives from around the year 2000 B.C. The script reveals that it comes from the neo-Sumerian period or the slightly later Isin-Larsa period. This tablet was evidently a merchant's list of his own weights and measures. The merchant had weights of copper, bronze and stone, also a bronze and a wooden dry measure and two basket or reed measures.

The text is as follows:

Transliteration

Obverse

<u>Transliteration</u>	<u>Translation</u>
1 giš ninda ma-na lal zabar	A one mina bronze weight (shaped like) a wooden container
1/2 ma-na lal zabar	A one-half mina bronze weight
1/3 ma-na lal zabar	A one-third mina bronze weight
10 gin lal zabar	A 10 shekel bronze weight
10 ma-na lal urudu	A 10 mina copper weight
5 gin lal zabar	A 5 shekel bronze weight

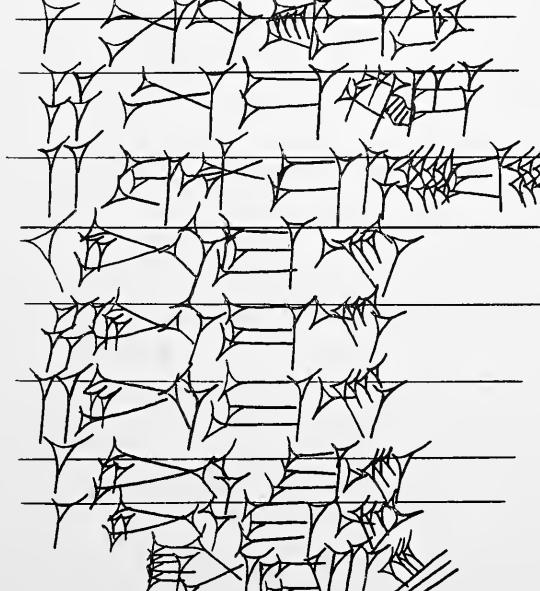
Reverse

1 qa zabar ninda	A one qa bronze container
4 qa giš ninda kal	A four qa strong wooden container
2 ba-an giš a-tu tir	Two containers made of A-TU reeds (cane)
10 za ma-na	A ten mina stone
5 za ma-na	A five mina stone
2 za ma-na	A two mina stone
1 za ma-na	A one mina stone
1 za ma-na ša du min kam	A one mina stone of another kind

obv.



rev.



The metal weights of bronze and copper mentioned here are in units called in Sumerian MANA and GIN. The Sumerian word mana is related to maneh (pound) of the Bible. Ezekiel 45:12 is not completely clear but if taken at face value would imply an ideal measure of 60 shekels to the maneh (LXX makes it 50). I Kings 10:14-17 in describing Solomon's riches gives his annual income in the largest weight, the kikkar (talent, also attested in Ugaritic) and other treasures are measured in terms of the maneh and shekel. Luke 19:13, 16, 18 uses the Greek equivalent mna in the parable of the nobleman who expected his ten servants to invest his riches. Throughout the ancient world 60 shekels often made a mina and 60 minas made a talent. Although this system did not always prevail the sexagesimal character of the system was borrowed from the Sumerians and passed down through the ages and is still used by us in our compass and clock.

The Sumerian GIN is most probably the Semitic shekel which must not be thought of in terms of coinage which was not invented until the Kingdom of Lydia in the 7th century B.C. But this was a weight (LAL) which archeological evidence sets at varying amounts averaging about 11 grams. The noun is attested in Ugaritic while Hebrew sometimes also uses a verb of the same root meaning "to weigh." Recent Ugaritic prose mentions a nsp which ties in with a stone inscribed nephesh from Lachish. It is lighter than a shekel and the Arabic nas̫un meaning "one-half" suggests one-half shekel. Its relationship to the Biblical pim is not clear though Exodus 38:26 makes clear that the beqa was one-half shekel. This nsp clearly means one-half shekel (c. Ugaritic Textbook, texts 1017:6 and 2101:13).

Of the many Ur III texts I have studied none is like this simple list of weights and measures. Many deal with merchants balancing their accounts. For example, in another Ur III text a certain Turzida, a merchant, gives a statement of his accounts in the first Umma month in the third year of Bur-Sin. Turzida mentions "eleven shekels of silver" described as kū-babbar šu-nir ensi-ka translated "silver with the emblem of the ensi." This reminds us of the early practice of standardizing weights and measures. The characteristic Nuzu phrase being "according to the standard of the palace." But here is indicated, I believe, an element in the prehistory of coinage. Silver was in constant danger of being alloyed. Bearing the šu-nir of the ensi served to guarantee its purity. The same problem is amusingly reflected in the Tell el Amarna tablets where Tušratta complains to Amenophis III when he refers to the latter's gift as Libit huraše kima ša ērē mazu ("a brick of gold like washed copper"). That there were grades of silver and that some were definitely unacceptable is seen in the description of Abraham's purchase of the field of Machpelah for 400 shekels of silver. Here only the verb šaqal "to weigh" is used when Abraham weighed out the silver which is called kesep ḥbēr lassōḥēr ("silver up to commercial standards," literally "silver which crosses with the merchant").

Our little document also mentions dry measures. A one qa bronze container, a four qa wooden container and 2 containers or baskets made of a certain type reed. How important these containers were in the economy is seen in a text which records day by day and almost hour by hour feeding of one large ox for thirty days.

The tablet reveals that the ox consumed a little over one-half bushel of chaff and grain per day (24 qa to be exact). The attendant was careful to record to the fraction of a qa exactly how much chaff per day, how much fine and ordinary grain per day the animal consumed. He records the totals of each type grain consumed by the same creature in a thirty-day period. He

determined how much of each type feed was needed to bring about even monthly stipulations because only $13\frac{1}{3}$ qa of ordinary grain per day could give him exactly 400 qa for the month and only $6\frac{2}{3}$ qa of fine grain could give him 200 qa for the thirty days. Only a Sumerian ox could have the distinction of having so exact an account of his daily feed consumption recorded by man for four millennia. The text is from the town Umma in the days of king Šu-Sin.

No matter how much one may have read about the Ur III texts or even have perused the translations of many of these texts there is simply nothing that can compare with the reading of one such document from the original language and script. This is the essence of source-scholarship and whether it is the original text of the Bible-documents or other documents from the ancient world, Evangelical scholars must be prepared to advance along with the exciting source materials from the world of Bible times if we are to do more than repeat what other men say or stand by powerless to interpret for ourselves the ever increasing epigraphic evidence.

BOOK REVIEWS

THE EPISTLE OF JAMES. By C. Leslie Mitton. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 255 pp. \$4.95.

For many years ministers, teachers and Christians, in general, have neglected the book of James. The two claims laid against this epistle are an inferior text and an irrelevant message. In this exposition, C. Leslie Mitton explains how the inspired epistle fits into the wider message of the New Testament and gives a continuing relevancy for Christians of all times. Defying a minute outline and assuming the basic truths of evangelical faith, James shows the many-sidedness of Christian truth. Love for God and for man is best expressed in conduct. Thus, the epistle deserves a New Testament spot and expounds faithfully a definite aspect of it.

Dr. Mitton accepts the traditional view of authorship by James, the half-brother of Jesus and leader in the Jerusalem church. Most of the matters of common introduction he keeps for an interesting and scholarly Appendix. He regards the addressee or twelve tribes to be a metaphorical expression of all Christians, the true Israel of God. The author often directs attention to the similarities of James' teaching with that of Christ, and also the writings of Paul, John and Peter.

A striking feature of this book is the absence of heavily documented footnotes. Although less than seventy footnotes appear, Dr. Mitton considers various works and

authors in his commentary. He quotes often from John Wesley and relies upon the writings of W. Barclay, J. H. Ropes and J. B. Mayor. The reader is expected to be acquainted with the works and argument of scholars as Jeremias (p. 105). Dr. Mitton cites antecedents in the Apocrypha for the wisdom teaching of James. He often refers to translations as the New English Bible and Phillips. The Bible text in this publication is from the Revised Standard Version.

Dr. Mitton sets forth interesting discussions on the perfect law, the relatives of Jesus and the supposed controversy between James and Paul. Concerning the controversy, the author explains that Paul desired the type of faith which produces love, while James shows true love out of faith and a proof of faith. Paul preaches the present privilege of acceptance by justification. Judgment is a separate issue and follows justification. For James, justification includes the final judgment. Therefore, James' account of justification considers faith and works.

This well-prepared work is recommended for the serious reader of the book of James. Dr. Mitton is a minister in the Methodist Church of Great Britain, principal of Handsworth College in Birmingham and editor of The Expository Times. He holds the evangelical tradition within the Church. The reviewer's copy has rolling type on page 35.

James H. Gabhart
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WHAT ABOUT TONGUE-SPEAKING? By Anthony A. Hoekema. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 161 pp. \$3.50.

Here is another volume in the ever increasing literature on the New Pentecostalism in this country. Hoekema first gives a brief history of tongue-speaking with commentary, citing Montanism, Irenaeus, Tertullian, Chrysostom, Augustine, Cevennes prophets, Jansenists, and the Catholic Apostolic Church (Irvingites). The beginnings of the twentieth-century Pentecostal movement with its recent penetration into the major historic denominations are also outlined. This latter manifestation is what prompted this book.

Hoekema honestly presents the three-fold significance of tongue-speaking within this movement. First, it is the initial evidence of the baptism of the Holy Spirit which gives the believer power for Christian service, not the initial reception of the Spirit nor sinless perfection as older Pentecostals taught. Second, the gift of tongues can be exercised with controls within the church. Third, tongues have a devotional value for self-edification.

In his Biblical evaluation of the phenomenon, Hoekema rejects the thesis that believers should seek a post conversion Spirit-baptism evidenced by tongue-speaking. He admits that there is a difference between the purpose and operation of tongues in Acts with that in First Corinthians. However, he is not sure about the distinction in nature (foreign languages or ecstatic sounds). He questions the devotional usage of tongues, and although he admits the validity of the gift of tongues, he doubts that a mature believer would covet it.

In his theological evaluation, he states: that it cannot be conclusively proved that the miraculous gifts are for today; that seeking a Spirit-baptism is not Scriptural; that Pentecostalism erroneously teaches that spiritual blessing must be attested by a physical phenomenon; that the subordination of Christ to the Spirit is wrong; that Pentecostal teaching creates two levels of Christians; that the Pentecostal teaching implies that the church has been without spiritual power until the twentieth century.

His conclusion, however, suggests an ambivalent attitude. Although he Biblically and theologically rejects the new movement, he is strangely drawn to its good results in the lives of its adherents. An ample bibliography, topical index and Scriptural index follows.

For those who are vitally interested in the modern tongues movement, this book is a "must." Although it lacks in some serious Scriptural expositions and firm convictions, it does give a clear picture of the modern Pentecostal position with its doctrinal inconsistencies.

Robert Gromacki

Cedarville College

NEW PATTERNS OF CHURCH GROWTH IN BRAZIL. By William R. Read. William B. Eerdmans Publishing Company, Grand Rapids, 1965. 228 pp. \$2.45, paper.

This book is a study of recent evangelical church growth in Brazil. And as such it contains much valuable material to the church historian, but it is much more than an attempt to write history. The writer is especially concerned with a new pattern which he sees reflected in the statistics of his book.

The new pattern is this: while the older denominations are experiencing an ever slower rate of church growth in Brazil, the Pentecostal movement, with practically no missionary and material help from the United States, is going ahead at a phenomenal pace. The writer points out that in 1930, there were about 200,000 evangelicals in Brazil. Of these, less than 10% were Pentecostals. In 1965, the non-Pentecostal groups have grown to 750,000 and are now at almost a standstill whereas Pentecostal groups have grown to about 1,800,000 and are moving ahead faster than ever.

No one can quarrel with Read's statistics nor question the service which he has performed in compiling them. Much of the data he provides on the recent phenomenon of Pentecostalism in Brazil was hitherto unavailable to English readers. And the question he raises as to why the old-line denominations (principally Presbyterians and Baptists) are now making such little progress in comparison with the Pentecostal churches is certainly a valid one. But Read's answer to the question is tragically misleading. He asserts that the problem of the old-line churches is that they have become too institutionalized and too ingrown to be able to communicate any more with the great masses of Brazil. Consequently, the mantle of the Holy Spirit has been transferred to the Pentecostal churches, and this explains their amazing growth. Therefore, the solution to the problem of the non-Pentecostal churches is that they imitate the methods of the Pentecostal churches; and, most important of all, says Read, "We must place ourselves in a position to hear what the Holy Spirit is saying to the Churches in our day."

We would agree that the mantle of the Holy Spirit has largely left the old-line evangelical churches, but not because they have become too "institutionalized." The failure

of these churches lies largely in their turning away from the pure Gospel of Jesus Christ. And even though Read seems to be totally unaware of the fact, it is nonetheless true that these churches and their seminaries have seriously strayed from the Word of God. Widespread sympathy of the leaders toward communism, exchange of pulpits with Roman priests, and rejection of fundamental doctrines of the Christian Faith are clear evidences of this. And this is the real reason why the old-line churches have lost their power to reach the masses, other matters really being consequences of this. Furthermore, it is a dubious call to revival when the author urges the churches to listen to "the voice of the Holy Spirit" and yet totally ignores the question of unbelief.

We also find it impossible to agree with the author that the mantle of the Holy Spirit, just because it has passed from the older churches, is now with the Pentecostal churches. Read is on dangerous ground when he asserts that "growth is the test of any church's faithfulness." Aside from the question of tongues and Arminian doctrine, Pentecostalism in Brazil tends to be extremely legalistic. In many cases, it seems to be Satan's substitute for true revival preaching, which preaching is lacking simply because Satan himself has sown the seeds of unbelief in the old-line churches. Crafty Satan! Yet it is no accident that the years 1930-40 which marked the big upswing of Pentecostalism in Brazil were precisely those years when modernism was beginning to make significant inroads into the major protestant churches.

The book is quite worthwhile for its statistics, but very much in error in its interpretation of them.

Robert Rapp

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CHRISTIANITY AND AFRICAN EDUCATION.
Edited by R. Pierce Beaver. William B.
Eerdmans Publishing Company, Grand Rapids,
Michigan, 1966. 233 pp. \$2.65, paper.

This collection of conference papers provides data primarily of interest to missionaries engaged in teaching ministries or other educational functions inside Africa. However, there are topics within the book that could help mission boards and missionary candidates to understand the challenges which independent African states offer contemporary Christian education. The papers entitled "The African Intellectuals," "Aspects of African Religion" and "The Future of Christian Education in Africa" contain information that would be useful for the American pastor and layman who want a better understanding of Africa than popular periodicals furnish.

Christianity and African Education is the fruit of a conference treating sub-Saharan education. The conference was sponsored by the National Council of Churches in Christ (African Department of the Division of Overseas Ministries). The Divinity School of the University of Chicago arranged for the conference to be held at the University's Center for Continuing Education, during October 19 through 22, 1964.

Theology is subordinated in Christianity and African Education. However, the paper "Educational Policy of the Roman Catholic Church in Africa" (by Richard Walsh, assistant general of the White Fathers, Rome) surveys the modern Catholic Christian education policy in Africa. The basic principles on pages 32-34 of Christianity and African Education differ from colonial times when the Catholic church exercised a monopolistic control on colonial regimes to the exclusion of permitting Protestant missionaries to have an effective ministry.

Walsh frankly admits an occasional defect in Catholic African education, as for example: "But perhaps the greatest single blight hanging over Catholic schools in Africa as elsewhere is the absence of pastoral approach and evangelical fire in the attitude of teaching religion." Walsh's paper demonstrates Catholic efforts to accommodate its education to the times and conditions in the Africa of the 1960's. His paper clearly points out that Catholic accommodation is not to be equated with the idea of surrendering the dominance of the Catholic church in African areas where the Catholic hierarchy continues to enjoy the preeminence and prestige of the past.

The paper "The Protestant Educational Enterprise in Africa" by Theodore L. Tucker (executive secretary, Africa Department, Division of Overseas Ministries, NCCC) covers an area of Africa too broad to permit satisfactory compression in a brief paper. The historical sketch in Tucker's paper is inadequate; a sufficient historical background would require several hundred pages. The introduction to the paper's topic is almost as long as the actual body thereof!

William T. Gaines' paper on African manpower and U.S. educational help describes the problems of students from Africa attempting to adjust educational systems in the States. But that is only one angle of a vexing difficulty. While in the U. S. the African student during his sojourn in the academic surrounding of our country is so busy concentrating on gaining an education that he either cannot or does not keep abreast of shifting conditions in his homeland. Gaines' paper shows how such lack of contact with affairs in the student's homeland lessens his usefulness to his people when returning home. Gaines also recommends ways to clear up the problem. The reason the lack of contact with prevailing situations in the African student's

country is bad is this: a large percentage of today's African students are sent at the expense of their countries. For those countries the expense is a burden inadequately compensated if the student comes home unable to adapt himself to life back home in Africa.

Philip J. Foster's "African Secondary Education and the Secondary School Student" is a comprehensive treatment of the subject. The paper discusses practical problems; suggests ways to resolve weaknesses and difficulties in the secondary educational systems of sub-Saharan Africa. Foster also discusses how the new African nations attempt to meet the needs for adequate training personnel and sufficient curriculum planning compatible with student need.

"The African Intellectuals" by Edward A. Shils is an intriguing document that deals with an upcoming, important stratum of society in independent Africa. The African intellectual represents a small percentage of the population. Yet due to his training he is playing an increasingly influential part in the national life. The intellectual African is not entirely new. Even in the days of colonialism a small, select group of Africans received advanced education and evolved as writers, artisans, mechanics, for example. By their training they looked down on their background, cultural and otherwise, and sought to adapt themselves to the ways of the Europeans ruling the colonies. Now that those same colonial areas have gained independence the African intellectual faces a dilemma: his education is insufficient for him to assume new responsibilities as a leader in his government. He needs more advanced education to practice his skills in a society that has its own national identity but represents an international society as a result of his own country being a part of international organizations such as the United Nations. How can the intellectual play a useful part in

his country's life, make a practical contribution to his fellow citizens, obtain the intellectual stimulus and maturity he needs? Shils' paper offers excellent answers. As one reads his paper, it is easy to see how the African intellectual presents a challenge to the missionary seeking to win the educated African to Christ.

Three other papers in Christianity and African Education are well worth careful consideration by missions students.

J. Walter Cason's paper "African Theological Education" presents numerous pertinent difficulties. The assumption that churches alone provide theological training, that the church is furnishing adequate theological education and so the subject can be dropped on that basis is not true to the actual situation according to Cason. He is in a good position to treat the topic of theological education in Africa for Cason is associate director--in charge of Africa--of the Theological Education Fund, New York. Cason says early in his paper, "At present there are serious problems of finance, administration, staffing, supply of students, library, and curriculum development. If they can just overcome these difficulties and survive in a precarious political environment they may meet a real need" Cason describes and analyzes those obstacles and several other ones in a way that shows the multitude of challenges faced by church operated theological schools. How to include theology in the curriculum in such a way as to have effective force and avoid being swallowed up with secular subjects is also discussed.

Donald C. Flatt's "Principles and Guidelines for Churches and Missions in Africa in the Light of Government Attitudes and Plans" is full of valuable materials for missionary personnel in charge of mission schools at all levels. Flatt's seven points

on basic governmental philosophy of education, on pages 156 and 157 of Christianity and African Education, is an excellent summary of a vital aspect of the church and state relationship in African education. Under colonialism education was operated by the colonial power. Such education laid stress on an alien culture. State controlled education in independent Africa has a nationalistic, thus political, flavor. Flatt reviews other aspects of church education in Africa in relation to government philosophy in a lucid manner. Flatt points out that where the church has complete control of schools the pupils can be directly confronted with Christ. But Christianity must be presented from an ethical standpoint in government operated schools. Yet, properly handled, the ethical approach can lead men and women to Christ, in a less direct way.

Charles H. Long's "Aspects of African Religion" stresses the changes and tensions confronting African religions as a result of conflicts between old and new cultural patterns. Innovations in African religious backgrounds of the past result not alone from efforts of independent African countries to adopt the fruits of modernization. The conflict of Eastern and Western philosophies (perhaps one should say competition instead of conflict) makes an important impact on the religious thinking of modern Africans. All of these aspects pose the question: how can Christianity answer and meet needs caused by such trends?

Christianity and African Education has two papers entitled "Christianity, African Culture, and Education" and "The Future of Christian Education in Africa"--both are profitable reading.

Benjamin Hamilton

Grace Theological Seminary

THE SECULARIZATION OF CHRISTIANITY, by E. L. Mascall. Holt, Rhinehart and Winston, New York, New York. 286 pp. \$6.00.

The startling paperback, Honest to God, from the pen of the Bishop of Woolwich, Dr. J. A. T. Robinson, and the "more professionally theological work" of Dr. Paul Van Buren, of the Episcopal Theological Seminary in Austin, Texas, (Preface), The Secular Meaning of the Gospel, provide the occasion for the analysis and critique, The Secularization of Christianity contributed by E. L. Mascall, Professor of Historical Theology in the University of London, Emeritus Student of Christ Church Oxford, and Priest of the Oratory of the Good Shepherd. In the course of this discussion, the author finds opportunity to analyze and evaluate the thinking of Barth, Bultmann, Tillich and a host of others.

The author demonstrates within the pages of this book the fact that he is thoroughly acquainted with the field of theology from the beginning of the Christian Church. With the utmost courtesy, but nevertheless, with the most inescapable logic, he examines the present theological trends and brands them in the language of Hugo Meynell as reductionist theology (7). "In the reduced, secularized, demythologized Christianity which is being offered in the place of the historic faith of Christendom the most striking characteristic is its narrowness" (271). "Enough has, I think, nevertheless been said to show that the impoverished secularized versions of Christianity which are being urged upon us for our acceptance today rest not upon the rigid application of the methods of scientific scholarship nor upon a serious intuitive appreciation of the Gospels as a whole in their natural context, but upon a radical distaste for the supernatural" (282).

It is the contention of the author, after examining the contemporary theological thinking that "it is not too radical but not nearly radical enough. It does not get down to the roots" (189). His conclusion is therefore twofold: "first that what we are being offered is not a reinterpretation of the Christian religion but a substitute for it, and secondly that the arguments offered, from whichever field of study they have been drawn, are quite unconvincing" (282).

A reading of this book will convince one that here is realistic thinking at its best, and that this effort is no mere pious denunciation of apostasy or naive evasion of the contemporary theological challenge. This will explain why the book has stirred up such a storm of criticism in England in both the secular and religious press. This book will strengthen the hand of conservative theologians who feel the force of the present theological trends. Though Mascall may not be a conservative theologian in the fullest sense of that term, his whole thesis is the reaffirmation of the validity and relevance of the traditional Christian faith.

Herman A. Hoyt

Grace Theological Seminary

FAMILY, STATE, AND CHURCH. By Paul Woolley. Baker Book House, Grand Rapids, 1965. 48 pp. \$1.00 paper.

Paul Woolley delivered the annual lectures on Christian Thought and Ministry at the Conservative Theological Seminary in Denver, Colorado, October 1963. The present book is the expanded form of his four lectures on God's institutions. To the

original lectures he added questions for study and discussion groups. Dr. Woolley is Professor of Church History at Westminster Theological Seminary.

The author delineates the origin, purpose, function and boundaries of the three social groups, family, state and church. Then, he discusses the role of each institution in relation to ten contemporary American problems (e. g. Sunday closing laws, military chaplaincy). In the author's opinion, there must be a revival of emphasis on these three distinctive, permanent and unparalleled institutions. It is the only hope to rescue us from the dilapidated state of affairs.

The family is the earliest and most familiar group. Dr. Woolley considers the family unit composed of parents, children and two generations. God created the woman for her husband's welfare, while the husband must cheer his wife. Children are entrusted to parents by God for nourishment and training. The author believes in family planning and children's education. Adopted children are not placed on the conventional basis of the natural child.

Dr. Woolley stresses that human government is necessary to maintain justice and equity. The state is established by and operates under the authority of God. The state provides social welfare and protection from violence and self-carelessness. True liberty is only possible under law. This is liberty under plan and purpose.

The Church is the least general in scope of the three institutions because men are admitted by acceptance of Christ. It is potentially universal in scope and the only voluntary group. Dr. Woolley understands the Church as established from the beginning of time and composed of God's chosen in all dispensations. The task of the Church is the

preparation of the Gospel for all men with the advance and growth of the believers. Dr. Woolley's thought-provoking discussions and questions are worthy of consideration.

James H. Gabhart

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GOD'S POWER TO TRIUMPH. Edited by James R. Adair. Prentice-Hall, Inc., Englewood Cliffs, New Jersey. 1965. 198 pp. \$3.95.

A genuine testimony of God's power will always gain a reading audience. James R. Adair edited forty-six true and inspiring stories of people who found help in the Lord. Originally published in his edited magazine, Power For Living, these stories are interesting, human, instructive, moving and comforting. Going from trial to triumph, humanity is able to find relief, joy, peace, hope, love and patience in Christ. When the will of God is the sole desire, the power of God can be released.

This book contains six parts with relevant stories to illustrate God's power in six phases: life's problems, family problems, discouragement-disappointment, sorrow, bad habits and spiritual confusion. In one of these absorbing stories, God made an escape through enemy lines for missionary Dick Hillis that he might have urgent surgery. Wives of ministers will enjoy the anonymous article, "I Married a Preacher." Every church library should have this story for the reading profit of parishioners. A marital tangle is smoothed when a gracious and forgiving wife learned to love her husband again. Readers will be greatly encouraged by the story "Out of a Job." Herein, a Christian

relates how that after forty-two years of faithful service to one of America's leading watch companies, he was fired. However, God worked for good as he accepted a position with a Christian organization and lengthened his witness for Christ.

God's power to sustain the believer in deep sorrow is demonstrated in several challenging stories. Mrs. J. D. Tippit related her faith in that dark hour after Lee Oswald shot her policeman husband. Bettie Biederman told of God's sustaining power when her husband went down on the navy "Thresher." Other profitable stories mention God's power to break habits of worry, hate, alcohol and smoking. God's power also lifted people out of spiritual confusion as an anonymous agnostic illustrated. Psychologist Henry Brandt of Detroit Christian Counseling Clinic added a profitable Epilogue, "How to Change Your Reactions to Life."

This book would make an excellent gift to encourage others concerning victory through God's power.

James H. Gabhart

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GOD WITH US. By Marianne Radius. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 286 pp. \$4.50.

Bible stories for children are not all the same and this book proves it. Marianne Radius, daughter of Catherine F. Vox who authored Child's Story Bible, has followed in her mother's footsteps to write a life of Jesus for young readers.

Mrs. Radius divides her work into ninety short and interesting stories. Several times she presents salvation clearly and simply. By inclusion of original and Old Testament stories, she increases interest for younger listeners. Sometimes the author illustrates a statement or the thought of a previous chapter by the following chapter (e.g. conversion of the Ethiopian eunuch to illustrate the idea "Many shall come from the North and the South," chs. 26, 27). Thus, not all the included stories are directly related to Christ's earthly ministry.

Several geographical, archeological and historical facts are given. A description of the Dead Sea, the name of John the Baptist's prison and references to the Herodian murders are worthy facts. Mrs. Radius makes several enlightening observations on Oriental wedding and funeral customs. Her chapter titles are appropriate and she includes brief, identical maps in both covers to illustrate Palestine in the time of Jesus. The linoleum cuts by Frederick Ashby are plentiful, relevant and attractive.

The reviewer used this book for family devotions and personal reading. It is the consensus of his family that this book is best adapted to the junior high level. Preschoolers and elementary pupils will struggle with some of Mrs. Radius' vocabulary (e.g. "contagion, precipice, pillage, immaculate, perplexity, contemporaries"). The young reader may not readily distinguish between Bible facts and original stories. The author has a tendency to use lengthy, complex sentences (e.g. a 44-word sentence with 4 phrases, p. 15).

At times the author makes confusing statements or challengeable conclusions. She mentions that Jesus, "too, stepped into the water to be baptized, to claim for Himself the promise that God would forgive His

sins" (p. 40). Or, Jesus took our sins on Himself at His baptism. When figuring up our account, God is able to put down the payment of Jesus' good deeds for our sins (p. 49). We must pray to get the Holy Spirit (p. 70). Sunday is a sign like the Sabbath (p. 88). Jesus is presently on His Great White Throne. In communion the believer eats the very Bread of Life itself (p. 226). Abraham and Isaac longed for the Garden of Eden (p. 285).

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THE MASTER PLAN OF EVANGELISM. By Robert E. Coleman. Fleming H. Revell Company, Westwood, 1963. 128 pp. \$1.00, paper.

This book is worth reading and re-reading. Evangelism does have a sane, Scriptural and satisfying application. The measure of effectiveness in evangelism is shown by the degree of perpetuation of Christ's "Master Plan." His evangelism must not be something "special" or "occasional," but the everyday experience of the Church.

Author Robert E. Coleman utilizes eight chapters to explain the evangelistic plan of Christ and an epilogue to formulate a plan for the Christian. Using a direct, plain and enlightening style, he grounds his thoughts upon numerous references from the American Standard Version. Some of his lengthy footnotes furnish research material on various subjects such as trained leadership, Spirit filling and follow-up work. He makes some non-technical observations on tenses of Greek verbs (e.g. "sanctify," p. 64).

The Master Plan of Christ was to select, develop and send forth a small choice group of men. In turn, these disciples would reach, train and send forth new converts. Men were His method to win the world. He maintained a close association, loving supervision and living demonstration over His willing loyal workers. All His teaching was natural for "He was His method."

The acid test of Christ's ministry was whether the disciples would carry on His plan. If they had His evangelistic heartbeat, the Gospel would be effective in the next generation. Christ desires more than new converts. He needed trained leaders to win the multitudes. The church which follows this evangelistic program today should shortly experience His revitalization. Robert E. Coleman is a former Methodist pastor and the present McCreless Professor of Evangelism at Asbury Theological Seminary.

James H. Gabhart

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POVERTY ON A SMALL PLANET. By Edward Rogers. The Macmillan Company, New York, 1965. 127 pp. \$2.95.

Can the poverty of the world's explosive population be eliminated by our small planet? Edward Rogers, former Chairman of Inter-Church Aid and Refugee Service of the British Council of Churches, believes that it can be done. The resources, skill and manpower are available. If the wealthy nations would outlay wisdom, charity and

determination, the estimated 6,000 million people in 2000 A.D. will have a decent standard of living. The tide of sympathy is flowing strongly to the developing nations. Christianity must extend her present compassion into imperative action so that the possibility may become a reality.

The author acknowledges some seemingly hopeless problems. Two-thirds of the world's population is undernourished. The population explosion is outstripping agricultural production. Eighty-two countries and territories have annual family incomes below \$200.00. Slower nations are paralyzed in development by the competitive scientific world. These nations often rely on products no longer needed. The traditional peasant farmer resists changes in attitude and habit. The rise of the standard of living brings continual change, more leisure time and many luxuries. Loneliness, alcoholism and suicide shred out as byproducts of prosperity. Satisfaction does not come from prosperity.

Dr. Rogers concludes that our planet can produce enough food to feed the world. There must be an increase of water life and synthetic foods from minerals. The curve of population should be flattened out by birth control. The amount of cultivatable land should be increased, while the bulk of rural population is shifted to industry. With trade insurance to compensate for financial losses, the nations must stabilize international agreement in trade. This must include abolishment or reduction of tariffs and discriminating quotas by advanced nations. With external financial aid, developing nations will have to create essential industries and common markets. The world must initiate a campaign against poverty as an alternative to war. Since we have the wealth and technology, the burden rests on the Christian West.

This book is informative and interesting. However, the reviewer believes that only Christ by His return to our planet can instigate and maintain these idealistic conditions.

James H. Gabhart

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Tippecanoe, Indiana

IN MANY PULPITS. By C. I. Scofield, Baker Book House, Grand Rapids, reprinted 1966. 317 pp. \$3.95.

The Scofield Reference Bible became the most important work of Cyrus Ingerson Scofield, but it was not his only work. Born of old-fashioned Christian parents of the Episcopalian faith, Dr. Scofield came early under the influence of the Gospel. His mother died at his birth with her dying prayer that God would make him a minister of Jesus Christ. After being decorated as a Confederate soldier, serving two years as United States Attorney for the district of Kansas and drinking himself half dead, Dr. Scofield was converted at the age thirty-six. During the Northfield conferences of D. L. Moody, he accepted a call to pastor the Congregational Church at East Northfield, Massachusetts. He later pastored in Dallas, Texas. During his ministry at home and abroad, Dr. Scofield delivered some plain, powerful and persuasive messages. Baker Book House has done a real service for the Christian public in reprinting these sermons of original publication by Oxford in 1922.

Dr. Scofield employed a variety of aims, content and arrangement in his sermons. Among his many aims, he preached messages of devotion, such as, "The Loveliness of Christ"; instruction, "Man, a

Three-Fold Being"; correction, "The Demon of Worry"; conversion, "The Most Important Question Ever Asked." Dr. Scofield was a master in the variation of Biblical content. He expounded at his best in the sermon "Waiting on the Lord" (Isa. 40:31). This sermon is also cited as a superb example of a comforting message. He could expound a chapter (e.g. Jn. 20, "Serving Christ") just as ably as a verse (noted above). As a preacher par excellence, he spoke textually on "The God of Jacob" and topically on "Joy." His character studies of Barabbas, Pilate and the Prodigal Son have a lasting value. His illustrations are regarded as appropriate, well-placed and stirring. His outlines are easily followed.

The publishers have chosen a good sized type for this book, a distinct type to set off the Scriptures and a division by title page for each of the twenty-seven sermons. The reviewer's copy had several pages that were printed crookedly, most notable from page 89 through page 120.

James H. Gabhart

Tippecanoe Community Church
Tippecanoe, Indiana

THE CHRISTIAN AND THE JOHN BIRCH SOCIETY. By Lester DeKoster. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 46 pp. \$.75, paper.

The average Christian knows little about the tactics of the John Birch Society (JBS) and less about its theology. First in monographic form for the Reformed Journal, then as a reprint by Eerdmans, Lester DeKoster explains the beliefs and practices of JBS. He warns Christians to investigate before joining or supporting JBS.

The Society is named after John Birch, an Army captain killed in China in 1945 and a Baptist dedicated to "preaching His Gospel." As founder, director and in effect, the Society, Robert Welch sets forth the organizational aim as "Men and women of integrity and purpose building rededication to God, to family, to country and to strong moral principles." He regards his JBS not as an organization but an organic body like the Church. Personal loyalty and complete committal cement this monolithic, Welch-headed body.

Author Lester DeKoster, Director of Calvin College Library, warns that the religion of Welch is a vague kind of evolutionary humanism. Welch exchanged the dogmas of the Southern Baptist Church and every historic Creed of Christendom for an "amalgam of biological speculation and fuzzy mysticism." DeKoster attacks the Welchian omissions of the centrality of Christ, the authority of the Scriptures and the universality of the Church. The Society claims to have the common-denominator for all great religions in poet Harry Kemp's line, "Thou hast put an upward reach in the heart of man." To defeat Communism and build a better man and world, men with or without faith should embrace the Birchite theology and Welchian leadership.

If theory becomes practice, the humanistic beliefs of Welch must work out in his judgments on life, standards of value, goals and aspirations. DeKoster portrays the Society masking under the Christian faith and dedication of John Birch as merely a "front" for an alien philosophy. A rapid shift from high moral principles to low-level tactics is possible when the "end justifies any means." The author challenges their tactical ethics in purposing the impeachment

of Justice Warren, the abolishment of income tax and the removal of U. S. from the U. N. Democracy, to Welch, "is merely a deceptive phrase, a weapon of demagoguery, and a perennial fraud."

Since numerous references are made herein to John Birch, this enlightening article would be improved by some concrete information on the life and testimony of Captain Birch.

James H. Gabhart

Tippecanoe Community Church
Tippecanoe, Indiana

ANCIENT ISRAEL FROM PATRIARCHAL TO ROMAN TIMES. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1965. 65 pp. \$1.50, paper.

A concise study of ancient Israelite history should be a welcomed addition to the Christian's library. Charles F. Pfeiffer gives a brief account of Israel in its relationship with the other nations of the world. This clear and satisfying study ranges from Pre-Mosaic days with the call of Abraham (ca. 2000 B.C.) to the time of Roman rule ending with the insurrection of Bar-Kochba (A.D. 132-135). The Western world is indebted to Israel for her contributions in the spiritual realm.

Dr. Pfeiffer divides his survey into ten periods. Under each period there are three to seven divisions of material. Since these subdivisions are well-marked, it is easy to find his comment on any major event

in Biblical history. The book is without footnotes and references except Biblical in the text. His bibliography reads like a running commentary with a brief evaluation of eighteen suggested works.

The author pays special attention to archeological facts and geographic information. He suggests that the walls of Jericho fell by an earthquake (Josh. 6:20), High Priest Eli died of a heart attack (I Sam. 4:18) and the Philistine emerods were probably swellings associated with the bubonic plague (5:9). He discusses the importance of the Moabite stone, the Mari Tablets and the Works of Josephus. Among many interesting things, he writes about the poetic book of Jasher, the Lachish seal with an inscription to Gedaliah and the erection of the sanctuary at Mount Gerizim. Dr. Pfeiffer suggests a northern Ur for the original residence of Abraham, the destruction of the Sanctuary at Shiloh (cf. Jer. 7:12) by the Philistines and an identification of David's foreign mercenaries, the Cherethites, as Cretans. Whenever profitable, he gives the dates to further enlighten the Biblical period (e.g. the destruction of the sanctuary at Mount Gerizim during the reign of John Hyrcanus, 134-104 B. C.).

This book of the Shields Bible Study Series contains some thought-provoking deductions. For instance, Sheshbazzer is identified as a Jewish prince appointed governor of Judah and the predecessor of Zerubabel. Dr. Pfeiffer, formerly of Moody Bible Institute and Gordon Divinity School, is now Associate Professor of Ancient Literature at Central Michigan University at Mount Pleasant.

James H. Gabhart

Tippecanoe Community Church
Tippecanoe, Indiana

OF SEX AND SAINTS. By Donald F. Tweedie, Jr. Baker Book House, Grand Rapids, 1965. 73 pp. \$1.00, paper.

To many Christians the terms "sex" and "saints" are incongruous. Christian psychotherapist Donald F. Tweedie, Jr. writes to show that sexuality and saintliness are mutually inclusive. The Christian concept of sex is long overdue for teaching to our children. Biblically patterned sexuality will have a cumulative effect in personality growth, development of mates and spiritual growth in the Lord.

In the introduction, Dr. Tweedie traces the word "sex" to the Latin with a reference to the distinction of maleness and femaleness. The term "saints" he regards as reference to believers in the Lord Jesus Christ. He rejects the Freudian psychology that every human action must be understood as the motivation for outworking sexual energy (or the modified view of pleasurable resolution of tension). Sex is important, a sacrament of life, but by no means is it the secret of living.

The three chapters of the book are based on the Word of God and discuss sexuality in the realms of physiology, psychology and theology. With discretion and purity, the author discloses careful information concerning the human body. As to physiology, he discusses the primary-secondary sex characteristics, reproduction and senescence. His drawings of the sex organs and procreation are adequate. Drawings on development stages of the fetus are excluded. The information on puberty and procreation is enlightening.

In the chapter on psychology, Dr. Tweedie regards sexuality as an integral part of the totality of life. His view is directly opposite to the Kinsey report which would separate sexuality from personal morality and social responsibility. The Christian is obligated to find the view of sex which fits the facts of life and comports with the Scriptural revelation. Using the perspective of psychosexuality, the author develops the aspects of sexuality in the childhood, adolescent and adult stages of life. A brief discussion on deviant sexual personality patterns is included.

Reference to the concepts and commands of the Scriptures on the subject is called the "Theology of Sex." Herein, the author discusses the positive Biblical ground of sex. He also explains the three purposes of sexuality as procreation, conjugal fellowship and spiritual insight. This book will be excellent for pastors, counselors and interested parents. Dr. Tweedie is head of the Clinic in Pastoral Psychology at Fuller Theological Seminary.

James H. Gabhart

Tippecanoe Community Church
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THE ANATOMY OF ANTI-SEMITISM AND OTHER ESSAYS ON RELIGION AND RACE.
By James Daane. William B. Eerdmans Publishing Company, Grand Rapids, 1965. 84pp.
\$1.45, paper.

The reader may not agree with these essays on religion, race and morals, but he must grapple with the problems. James

Daane, Assistant Editor of Christianity Today, revised his original published essays and made timely messages for the Church.

The title essay concerns anti-semitism. Dr. Daane believes that racism finds its sharpest expression in Christendom (e.g. the Negro under Ham's curse). The deepest cleavage occurs between the Jew and Gentile. The solution is not that all men are equal because of the same Creator, but rather that God is the only one who can accept or reject people. Unity must be found in Christ. Since Christ broke the middle-wall of partition, the enmity between God and man is gone. Therefore, the Gentile should accept the Jew.

Both Jew and Gentile stand condemned not because of any participation in the crucifixion, but for unbelief. The chief cause of anti-semitism, according to the author, is Christendom's accusation against the Jews as guilty of deicide. The Jewish people killed the Son of God. And conservative, fundamental people must be charged as the strongest proponents of the accusation. Of course, the Jews hold the Romans as the most responsible for the crucifixion and declare the New Testament record as distorted.

In the essay "Christian, Jew and Negro," Dr. Daane demonstrated how the problem of race, nationality and color is resolved at the Cross. The Negro wants his rights now. The Civil Rights Bill of 1964 must be implemented or the moral pressure of the right will explode. This explosion will be the wrath of God. The Church must see that the Negro gets justice and discipline members who express racial prejudice. Christians repudiate Darwinianism, but they actually live by the principle of self-preservation (essay, "The Glory of God"). We approve civil rights for Negroes, but deny them common civility in life's common ways.

Dr. Daane states that Christian morality is grounded in Christian truth (last essay, "The New Morality"). Rejection of the Gospel means rejection of morality. However, a new morality is here. A new lower moral code is accepted. The conscience is transferred to another person (e.g. Adolf Eichmann's lack of moral guilt for Jewish extermination). "The garment of U. S. morals is not sagging at the hemline; it is

coming apart at the seams." The author strongly lashes against Bishop John A. T. Robinson's plea for "new morality." Indeed, his observations on the writings of the Bishop are worth the price of this book.

James H. Gabhart

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THE UNFRUITFUL BRANCHES IN JOHN 15

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INTRODUCTION

The text of John 15 has been one of the historical battlegrounds of doctrinal interpretation. Perhaps only the passage in Hebrews 6 has been the scene of more battles between the Calvinistic and Arminian schools of interpretation concerning the matter of eternal security. Not only has this text provided the field for many battles between these two schools of theology, but there have also been a great many skirmishes within the two camps upon this same battlefield. Particularly among Calvinists there has been disagreement as to the interpretation of this passage.

Though there are other important problems in the parable of John 15:1-8, the most significant question concerns the identification of the unfruitful branches mentioned in the parable.

Arminians have generally understood the unfruitful branches as representative of true believers who, because they become unfruitful, lose their salvation and consequently are ultimately cast into the fires of hell.

Calvinists have been divided as to the identification of these branches. Some have taught that they represent true believers. Most have taught that they represent unbelievers who profess to be believers. Still others have taught that two kinds of unfruitful branches are discussed: professing Christians, and true Christians who do not produce the fruits of Christianity.

Though Arminian views will be rebutted briefly, the primary purpose of this study is to investigate the major interpretations of the passage that have been suggested by Calvinists and to determine, by a careful study of the text and its context, wherein these interpretations have departed from the intent of the Speaker. The identification of the unfruitful branches will be the principal concern.

THE OCCASION AND BACKGROUND FOR THE PARABLE

The parable of John 15:1-8 is part of a very lengthy series of instructions given by our Lord on the last evening before His crucifixion. The scope and significance of the revelations

given by Christ on that evening have never been exceeded. On no other single occasion has so much of God's revelation been given to man. Christ knew that His crucifixion was near and every moment was spent in imparting important information to His disciples. Since the time was so short only vital matters were discussed. The fact that the parable under discussion was given during the middle part of that evening's instruction is indicative of its importance.

The evening had begun with the "Last Supper" and the institution of the Christian memorial of Christ's death--the ordinance of the "Lord's Supper." During the supper He had washed the disciples' feet and had taught them that this was a picture of the daily cleansing from sin that is necessary after the original bath of salvation if believers are to have fellowship with Him ("part," Jn. 13:8). Then He had told them that one of their number was actually a pretender, not a real believer, and would that night betray Him. He then proceeded to teach Peter and the others that they had no strength of themselves to be faithful disciples, rather the strength and comfort which they needed was to be supplied only through their relationship with Him. This relationship was soon to assume a new form in that He was leaving, but the Holy Spirit would come as His Representative. With the arrival of the Holy Spirit there was to begin a new and vital relationship (John 14). The parable of John 15:1-8 was given at this point in His instruction, in order to illustrate this new relationship.

After the parable the Lord explains that this relationship, this union of the disciples with their Lord, would mean that they would be persecuted. Only the Holy Spirit's ministry could sustain them in this persecution and enable them to perform the task set before them (John 16). Just before His arrest, He prays earnestly that the unity of believers with Himself and with one another may be fully realized by His disciples (John 17).

There have been numerous suggestions as to the specific occasion for the choice of the figure here employed.

1. Meyer, Trench, and others have suggested that the figure was prompted by the wine that had been used in the Lord's Supper just initiated. This does not seem likely, however, since they were no longer in the upper room (14:31).

2. Others have suggested that there may have been a vine which hung over or into the window of the upper room. This should be rejected for the same reason as the preceding view was rejected.

3. Jerome thought that the great golden vine which was on the wall of the temple was in view. Many have followed this interpretation. This vine was one of the chief ornaments of the temple. "Many a great man had counted it an honour to give gold to mould a new bunch of grapes, or even a new grape on to that vine."¹ But again, this does not seem to be a likely explanation. During Passover season the temple was kept open at night but because of the huge crowds it seems unlikely that such an intimate discussion would be appropriate, or even possible, in the busy temple area.

4. Some have suggested that a real vine was encountered, either on the side of a city street or more likely, on the walk down to Cedron. While this is, of course, possible, it

is not required by the context. This view may be combined with one or both of the following views.

5. Lange and others have taught that this was the time of year for pruning-fires, and that it was very likely that the slopes of the Cedron valley were dotted with the fires which indicated to Jesus and His disciples that the worthless prunings were being burned. The same comments apply with this as with the preceding view.²

6. Others suppose that the figure was used by Jesus because of the usage of the figure of the vine and vineyard in the Old Testament. A mental reflection would thus furnish the occasion for the parable, rather than any external stimulus. As has been suggested, however, it is entirely possible that Jesus had in mind the Old Testament figure and also used some visible object such as a vine or a pruning-fire, as an object lesson.

A careful study of the passage clearly indicates that Jesus did have in mind the familiar Old Testament usage of the vine as a symbol of Israel. This symbol was well-known to all Jews. Everyone knew of the temple-vine already mentioned and they no doubt had been taught from childhood the significance of this symbol. The vine was the recognized emblem of the nation Israel just as the eagle is the recognized emblem of the United States. During the Maccabean period the figure of a vine was stamped on the coins of the Jewish nation.³

The figure of the vine was suggested by numerous Old Testament passages.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry (Isa. 5:1-7 AV).

Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? (Jer. 2:21 AV).

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it,

and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance (Ps. 80:8-16 AV).

And the word of the LORD came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord GOD: As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord GOD (Ezk. 15 AV).

Israel is an empty [luxuriant with many leaves but little fruit] vine, he bringeth forth fruit unto himself. . .[but not unto God](Hos. 10:1 AV).

Many other Old Testament passages use this figure, but the major thoughts from which Jesus drew and which would have been aroused in the disciples' minds may be found in the passages quoted above. For this reason these passages should be examined in detail, and for this reason they have been quoted in full.

It is clear from the way that Jesus introduced the parable that He had in mind this unproductive Jewish vine. He begins by saying, "I am the vine, the genuine one,"--the one that is all that a vine should be. He is thus placing Himself in sharp contrast to the unproductiveness of Israel. Barclay's comment is noteworthy. "It is a curious fact that the symbol of the vine is never used in the Old Testament apart from the idea of degeneration."⁴

In contrast to that vine, Christ is the true vine that must produce fruit.

With this as background, preparation has been made for an attempt to identify those who are represented by the unfruitful branches.

AN INCORRECT INTERPRETATION:
THE UNFRUITFUL BRANCHES REPRESENT BELIEVERS
WHO LOSE THEIR SALVATION

Arminians have consistently argued that those represented by the unfruitful branches are those who were once true believers, who had once been born again, but who subsequently lost their salvation. Because they are lost they are consequently doomed to hell (15:6) as are all whose names are not written in the Lamb's book of life (Rev. 20:15). This means that the Arminians must teach that a true believer's name may be blotted from the book of life--something which the Scriptures clearly state will never happen (Rev. 3:5). They must also teach that the Holy Spirit is taken from such a person after a period of indwelling--something which is never intimated in Scripture and is clearly denied by several Scriptural concepts. When Christ promised the Holy Spirit, He said, "I will come to you" (in the person of the Spirit), He also said, "I will never leave thee nor forsake thee" (Jn. 14:18; Heb. 13:5).

Adam Clarke seems to have given one of the clearest presentations of this Arminian interpretation.

As the vinedresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body, even those that have been in me by true faith (for only such are branches). But such as have given way to iniquity, and made shipwreck of their faith and of their good conscience, he taketh away. . . . Our Lord, in the plainest manner, indicates that a person may as truly be united to him as the branch is to the tree that produces it, and yet be afterward cut off and cast into the fire. A branch cannot be cut off from a tree to which it was never united: It is absurd, and contrary to the letter and spirit of the metaphor, to talk of being seemingly in Christ--because this means nothing. If there is only a seeming union, there could only be a seeming excision; but that which is here spoken of is terribly real.⁵

This Arminian view is also strongly stated by Sadler.

It is impossible to avoid the inference from this that a branch may abide for a time in Christ, and then be taken away. All attempts to get rid of this conclusion are dishonest and futile. . . .⁶

It is admitted that this parable contains difficulties, but it is not dishonest to attempt to harmonize its teaching with clear Scriptural statements elsewhere. It is certainly as bad as dishonesty, however, to interpret this passage as contradicting Christ's clear statement on security only a few chapters earlier.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand (Jn. 10:28-29, AV).

To build upon a parable, such as this one in John 15, a doctrine that contradicts clear Scriptures elsewhere is certainly a dangerous procedure. It should be remembered that a parable or type is for the purpose of illustrating truth that is being taught. No doctrine, not clearly taught elsewhere, should be deduced from a parable.

A POSSIBLE INTERPRETATION:
THE UNFRUITFUL BRANCHES REPRESENT BELIEVERS
WHO ARE CHASTENED

A number of recent conservative and Calvinistic Bible teachers have taught that the unfruitful branches represent true believers who are chastened because of their failure to produce spiritual fruit. Some have varied this view by teaching that the unfruitful branches in verse 2 are true believers, but the unfruitful branches in verse 6 are only professors. A. W. Pink is one who has suggested this interpretation. This view, however, runs into grammatical difficulties in both verse 2 and verse 6.

The interpretation of verse 2 in this manner is built upon a special significance of the word airō.

It cannot be a mere professor who is here in view--taken away unto judgment. Again a difficulty has been needlessly created here by the English rendering of the Greek verb. Airō is frequently translated in the A. V. "lifted up.". For example: "And they lifted up their voices" (Luke 17:13, so also in Acts 4:24), "And Jesus lifted up his eyes" (John 11:41), "Lifted up his hand" (Rev. 10:5) etc. In none of these places could the verb be rendered "taken away." Therefore, we are satisfied that it would be more accurate and more in accord with the "analogy of faith" to translate, "Every branch in me that beareth not fruit he lifteth up from trailing on the ground.⁷

Since Pink's suggestion has been accepted by so many, it should be helpful to list the usages of airō. It is used 101 times in the N. T. and in its various forms is translated in the King James Version in the following eleven ways:

TRANSLATION	NUMBER OF TIMES SO TRANSLATED
"bear"	3
"bear up"	2
"carry"	1
"lift up"	4
"loose"	1
"put away"	1
"remove"	2
"take"	25
"take away"	25
"take up"	32
"away with"	5

This list should make it obvious that airō only indicates a removal of some kind and that the object, purpose, and direction of that removal can be determined only from the context--not just from the word itself. This can be supported by examining any good lexicon.⁸

Since the context must determine what kind of removal is in view, it is certainly not the best method of exegesis to interpret the word in a manner that is contradictory to the context. But that is exactly what has been done by Pink and the others who make airō mean "lift up" or "take up" in a good sense. In the context, verse 6 describes the taking away in no uncertain terms as a taking away to judgment.

Dr. L. S. Chafer of Dallas Theological Seminary was one who followed Pink's interpretation. When he wrote his book Salvation, he thus sharply distinguished between the unfruitful branches in verses 2 and 6.

Every branch in me that beareth not fruit he taketh away. The reference is evidently to true branches, which is not the case in verse six. From the fact that the Greek word airō has the meaning 'lifting up out of its place,' . . . it would seem probable that the reference is to the last form of chastisement mentioned in I Cor. 11:30. Such branches are taken home to be with the Lord. . . .⁹

As has been pointed out, this interpretation makes the removal of verse 2 a loving one involving believers, whereas the removal of verse 6 is understood as referring to the doom of unbelievers. But it should be noted that believers taken to heaven are not removed from the "Vine." Apparently because there is no contextual support for so sharply distinguishing between the two kinds of removals and thus requiring two kinds of unfruitful branches, Dr. Chafer in his later work, Systematic Theology, presented the view that both verses refer to believers. His understanding of verse 2 remained as quoted above, but concerning verse 6 he wrote as follows:

With the background of what has gone before, approach may be made to John 15:6, in which the truth is declared that if a man abide not in Christ, he will come under the condemning judgment of men. The believer's testimony to the world becomes as a branch "cast forth" and "withered." The judgment of the world upon the believer is described in the severest of terms. . . . If it be asked how in practical experience men burn each other, it will be seen that the language is highly figurative, for men do not in any literal sense burn each other; but they do abhor and repel an inconsistent profession.¹⁰

Dr. Charles Ryrie, also of Dallas Theological Seminary, agrees with Pink and Chafer that the unfruitful branches in verse 2 refer to believers. He differs from Chafer, however, in that he does not understand airō to refer to the taking of a believer to heaven, rather he understands that the believer is encouraged or "lifted up" in this life.¹¹ But again it may be objected that the passage seems to indicate a removal from association with the Vine. This view allows no such removal. Concerning verse 6, it is frequently taught that the being "cast

forth and withered" refers to the believer's loss of testimony, and that the judgment of fire refers to the judgment of the believer's works as described in II Corinthians 3. There is no warrant, however, for interpreting *airō* in a bad sense in verse 6, while declaring that it is used in a good sense in verse 2. In fact, as it will be pointed out later, verse 6 requires the burning of the "branch" itself--not its "fruit" (works) or its "leaves" (testimony).

From the above discussion it can be clearly seen that there is no legitimate basis, grammatical or otherwise, for interpreting verse 2 and verse 6 as referring to two different kinds of unfruitful branches. To be consistent and true to the context one must say that both verses refer to the same kind of branches.

Those who try to interpret both verses as referring to non-producing believers, however, run into serious difficulty with verse 6. To use Dr. Chafer's terminology, they must interpret the verse in a "highly figurative manner." In fact it would be hard to choose words that would better picture the fate of unbelieving professors than those used in verse 6. More will be said about the interpretation of this verse in a later section of this study.

A PREFERABLE INTERPRETATION: THE UNFRUITFUL BRANCHES REPRESENT UNSAVED PROFESSORS

The Problem of the Phrase "in me."

That the unfruitful branches represent unsaved professors, has been the standard interpretation of the great majority of Calvinistic commentators. But neither is this view without its difficulties. The major difficulty with this view is the phrase "in me" in verse 2. Those who hold that the unfruitful branches represent Christians base their interpretation largely upon this phrase and allow it to determine their view of the rest of the passage. Most commentators, however, have felt that the rest of the passage is so clear that this one phrase should be carefully weighed in the light of the whole context.

It should be recalled that the baptism of the Holy Spirit whereby a believer is placed into the body of Christ was not explained until Paul wrote about it in I Corinthians 12:13. The familiar technical usage of the phrase "in Christ," as it is found in Paul's prison epistles, was not until many years later. At the time when Jesus spoke these words no one was "in Christ" in this technical sense because the baptism of the Holy Spirit did not begin until Pentecost. When these words were spoken, to be "in Christ" was no different from being "in the kingdom." Jesus' parables about the kingdom being composed of wheat and tares, good and bad, fruitful and unfruitful, are very familiar.

It is true that the word "kingdom" is sometimes used in a more restricted sense of believers only. But there is a "kingdom" during this age which contains unbelievers, and even the millennial kingdom after the first few years, will contain unbelievers. It is also true that those who merely profess to be in right relationship to God will be excluded from entering the millennial kingdom. "But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth" (Mt. 8:12, AV).

Some have suggested that there is a mystical sense in which all humanity may be said to be "in Christ." In the very first chapter of this book, John says that every man receives life, and therefore light, from Christ (Jn. 1:3-9). As life-giver and Creator there is a sense in which all are in Him and share in His Life.¹² But this is obviously not what Jesus had in mind in John 15. He is not referring to all of humanity but only to those who profess a certain relationship but do not evidence that relationship by their lives. Also, by designating Himself as the "genuine vine," He has implied the existence of a non-genuine vine (or vines). The "in me" of verse 2, then, is not a designation for all of humanity.

Concerning the phrase "in me," John Gill has commented as follows:

There are two sorts of branches in Christ the vine; the one sort are such who have only an historical faith in him, . . . they are such who only profess to believe in him, as Simon Magus did; are in him by profession only; they submit to outward ordinances, become church members, and so are reckoned to be in Christ, being in a church-state, as the churches of Judea, and Thessalonica, and others, are said, in general, to be in Christ; though it is not to be thought that every person in these churches was truly and savingly in him.¹³

Alexander MacClaren has presented in masterful fashion the view that the unfruitful branches represent unsaved professors.

It seems to me that the very language of the metaphor before us requires us to interpret the fruitless branches as meaning all those who have a mere superficial, external adherence to the True Vine. For according to the whole teaching of the parable, if there be any real union there will be some life, and if there be any life, there will be some fruit, and, therefore, the branch that has no fruit has no life, because it has no real union. And so the application, as I take it, is necessarily to those professing Christians, nominal adherents to Christianity or to Christ's church, people that come to church and chapel, and if you ask them to put down in the census paper what they are, they will say Christians . . . but who have no real hold upon Jesus Christ, and no real reception of anything from Him.¹⁴

As Dr. MacClaren has stated, verses 4 and 5, taken alone, would most naturally lead one to conclude that the unfruitful branches represent professing unbelievers. Likewise, it should be conceded by all that the judgment of verse 6 can most naturally be understood as the judgment that lies ahead for professing unbelievers.

But not only do verses 4, 5, and 6 support this identification--verse 3 also supports it. In fact, it can hardly be denied that Jesus' choice of the word "clean" in verse 3 was intended to remind the disciples of His discussion with them only a little earlier that evening. In His conversation with Peter concerning the washing of his feet, Jesus remarked that the disciples were all "clean" except for one, the son of perdition, who was about to betray him (cf. Jn. 13:10, 21; 6:70-71; and 17:12). With this usage in mind, the disciples would have understood that Jesus, in John 15:3, was telling them again that he knew them to be true believers and not just

professors as was Judas. His terminology clearly implies that there are (and will be) others who, like Judas, are mere pretenders. These eleven, however, are true believers. As such He wishes them to realize that their only source of strength was in Him, not in themselves.

Verse 1 also supports the identification of the unfruitful branches as false professors. By introducing Himself as the vine, "the genuine one," Jesus is clearly contrasting Himself to the well-known unproductive vine--Israel. So He is saying in effect, "I am God's true vine, the One through whom all of Israel's promises will be fulfilled, and the One in and through whom Israel, and the rest of redeemed humanity, will at last produce fruit for God." Just as there were those in Israel (the old unproductive vine) who were not really "of Israel," that is, who were not true believers, there were also some who, outwardly at least, appeared to be "of Christ," but who were not inwardly united with Christ. These were in the "Jesus movement" just as the Sadducees were in the "Jewish movement."

Hengstenberg believed that Jesus had in mind, throughout this whole parable, the unbelieving Jews who were to be severed from the "True Vine" because of their unbelief. Concerning the phrase, "Every branch in me that beareth not fruit," he makes the following remarks:

. . . the Jewish branch is primarily meant; as by the contrasted fruit-bearing branch we are to understand primarily the Apostles, the Christian church having its germ in them. That even the Jews were a branch in Christ the True Vine, is as certain as that, according to chapter 1:11, when He came to the Jews, He came to His own property. . . But the evidence that Jesus had primarily in view the Jews, when He spoke of the branches not bearing fruit, is found in the fact that the same thought recurs in verse six, where the reference to Ezekiel 15 places the allusion to the Jews beyond doubt.¹⁵

The validity of these statements is obvious and will be supported by an exegesis of the passage, but application should not be limited only to the Jews. Any who merely profess to be in union with God face the consequences stated by Jesus in verses 2 and 6. The Jews, of course, would have been particularly in view at the time when Jesus spoke these words.

The famous Greek exegete, Godet, suggested that the phrase "in me" may refer to the "branch" or to the participle "bearing." In the latter case the verse would read, "every branch which is not bearing fruit in me He takes away."¹⁶ The text, however, while it allows this construction, favors the common reading.

With these considerations in mind it is evident that it is not impossible to harmonize the "in me" with the identification of the unfruitful branches as merely professors. The later exegetical sections of this study will further support this identification.

Do All Christians Produce Fruit?

Another problem that has sometimes been urged against this interpretation is that it requires that all true believers will produce fruit. It is objected that the Scriptures clearly

teach that it is possible for Christians to be carnal, out of fellowship, and walking in darkness. That such a condition is possible is admitted by all, but this is not the same as saying that such a Christian does not, never has, or never will produce fruit. In fact, it must be insisted, on the basis of Scripture that all who are truly saved do produce fruit.

But what is this fruit? A popular conception, frequently heard in testimonies, is that a Christian's sole purpose is to win souls and that soul-winning is therefore the fruit bearing for which a Christian is responsible. But of the sixty-six times the word fruit is used in the New Testament, only one verse uses it for soul-winning (Jn. 4:36).¹⁷ The other non-literal usages of the word all refer to spiritual fruit; the fruit of the Spirit, or the fruits of righteousness which are the general result of the Holy Spirit's work in and through the believer. These "fruits" are primarily attitudes produced in the believer. These attitudes are of course, manifested in the believer's actions.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith [fulness], meekness, temperance [self-control]: against such there is no law (Gal. 5:22-23, AV).

Can a believer conceive of a Christian who has never experienced the love, joy, or peace, that the Holy Spirit produces? If such fruit has never been produced, then it may be affirmed that the Holy Spirit is not resident in such a person.

This present generation of Christians has emphasized the doctrine of carnality while de-emphasizing the doctrine that a true faith must produce fruit. Earlier generations of Christians were more insistent upon this latter point as well as the first. Only a generation ago Dr. Ironside spoke emphatically upon this point.

. . .when you are born again, you love to follow Jesus, and if you do not, you are not a Christian. Take that home. Examine your own foundations a bit.... It makes a tremendous difference what you do. If you do not behave yourself, it shows that you are not a real Christian. I know that a real Christian may fail, but the difference can be seen in Peter and Judas. Peter failed, and failed terribly, but he was genuine, and one look from Jesus sent him out weeping bitterly; his heart was broken to think that he had so dishonored his Lord. But Judas companied with the Lord almost three-and-a-half years, and was a devil all the time; he was a thief, and was seeking his own interest. He was even made the treasurer of the company, and he held the bag, but we read, "He bare away what was put therein" (John 12:6), as this has been literally translated. At last remorse overtook him, not genuine repentance, and what was the result? He went and hanged himself. He was never a child of God. There is a great difference, you see, between a Christian and a false professor.¹⁸

The only proof that a person is a real Christian is the "fruit" produced in his life. "By their fruits ye shall know them" (Mt. 7:20). Indeed, this very truth is taught by the parable under consideration. The following comments are appropriate.

. . . no one can be a branch in Christ, and a living member of His body, who does not bear fruit. Vital union with Christ not evidenced by life is an impossibility and a blasphemous idea.¹⁹

Can anyone who is ingrafted into Christ be without fruit? I answer, many are supposed to be in the vine, according to the opinion of men, who actually have no root in the vine. . . . By these words He declares that all who have a living root in him are fruit-bearing branches.²⁰

So, one should not consider himself to be a branch of the Vine just because he is a Jew. Rather, is the test a matter of bearing "fruit" (15:2). Indeed many professed to believe in Jesus who really did not (see 2:23-25). These non-fruit-bearing 'branches' the Cultivator would remove.²¹

. . . by their fruitfulness or unfruitfulness they declare themselves to be true or counterfeit branches, and to be really, or in show only, engrafted in Christ. . . . The true touchstone whereby to discern one sort of branches from another is, not their leaves or profession, but their fruit. . . .²²

Can one be in Christ yet remain fruitless? . . . This at least is certain, that as the fruitless branch can have no living connection with the vine, no more can the fruitless professing Christian with Christ. Something is as it should not be; though man's eye may not detect the cause, the union is not the same kind of union as that of the fruitful branch or Christian.²³

. . . so will God take away from his church all professed Christians who give no evidence by their lives that they are truly united to the Lord Jesus. . . . 'Every branch that beareth fruit,' that is, all true Christians; for all such bear fruit.²⁴

These quotations represent the consensus of conservative commentators on this subject. They agree that true Life is evidenced by fruit. Where there is no fruit, there is no Life. This is what Jesus said in Matthew 7:15-20 (AV).

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Fruit will be produced if the union with Christ is real. Paul tells believers that they were saved "unto good works" (Eph. 2:10). He also states that when believers stand before the Bema, "then shall every man have his praise of God" (I Cor. 4:5).

The objections, then, do not prohibit the identification of the unfruitful branches as merely professors.

In view of his recognition as a godly defender of the faith, Dr. Ironside's endorsement of this view is noteworthy.

There are a great many believers who bear very little fruit for God, but all bear some fruit for Him. There are many people in the Vine (and the Vine speaks of profession here on earth) who bear no fruit for Him, and will eventually be cut off altogether when Jesus comes. There will be no place with Him because there is no union with Him.²⁵

Contextual Support for this View

It has already been mentioned that verse 6 provides perhaps the strongest support for this view. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

It should be noted that the preceding verse used personal pronouns and was addressed directly to the Apostles. It is not insignificant, then, that the Holy Spirit here changes to the indefinite pronoun "anyone" (tis). Jesus knew that the disciples, who were true believers ("clean," v. 3), would not come into the judgment here described.

But what is meant by "abiding" in Him? According to I John 4:15, the one who confesses that Jesus is the Son of God "abides" in God. Also according to I John 3:24, "he that keepeth his commandments (the chief of which is named in the preceding verse as believing on him) 'abides' in him."

Thus to "abide in Christ" is equivalent to "believe in Christ." The relationship of abiding is initiated by saving faith and is continued by walking in faith.²⁶

Marcus Dodds translates this phrase, "If anyone shall not have abided in me. . . ."²⁷ This would be the equivalent of saying, "If anyone does not produce fruit because he is not vitally united to the vine and consequently is removed (as verse 2 describes) then that one has nothing to look forward to but the same type of judgment that awaits literal branches that have been cut off." John Owen's comment on this phrase is appropriate.

The expression 'if a man abide not in me,' does not imply the termination of a living connection, but that true union and fellowship with Christ was never enjoyed by this worthless branch.²⁸

The "withering" described may well be taken as a graphic picture of what happens to the unbeliever's body during the period between his death and the resurrection of his body in order that it may be cast into hell.

The phrase in the King James text, "men gather them," is incorrect and should be simply, "they gather them." The statement was undoubtedly made without a noun or pronoun as subject so as to include men in the case of the literal branches and angels in the case of the unbelievers represented.

The phrase, "they are burned," is again an incorrect translation. The Greek text uses a present passive singular verb which should be translated simply "it burns," or "it is burning." The present tense is for vividness and allows for a continual burning in hell. The singular verb is in agreement with the singular noun "branch." It is thus the unfruitful branch itself that burns. The view that this branch is a believer and that only his testimony is destroyed during this life does not satisfy the grammar of this verse. Neither is the view that the burning refers to the judgment of the believer's works satisfactory. The change from the plural to the singular specifically rejects both views. The judgment described is the same as that described by Jesus in Matthew 13:49, 50 (AV).

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

It is interesting to note that in the same chapter Jesus had just described a sowing which had produced two kinds of plants that for a time looked like the real thing, but never produced any fruit and consequently withered and died (Mt. 13:20-22). He also describes a sowing which produced tares as well as real wheat. The tares could not outwardly be distinguished from the wheat until the absence of 'fruit' could be noticed at harvest-time. At that time the tares were to be consigned to the fire.

A proper exegesis of verse 6 not only supports the identifying of the unfruitful branches as unsaved professors, but eliminates any view which would make them represent believers. It is admitted that the verse is figurative but to make it apply to believers it must be taken as "highly figurative," as before noted. The following comment by Powell is an example of the treatment which must be given to this verse by those who make it refer to believers: "There is no doctrinal significance in the burning of the branch; this was the natural procedure, with dead wood."²⁹

But if verse 6 is determinative, the other verses in the parable also support the same conclusion.

In verse 1, the usage of the adjective "genuine" has already been mentioned as support.

In verse 2, the expression "he taketh away" offers strong support for this view. As before noted, the basic idea of airō involves a removal. If this refers to the removal of unbelievers, then the removal is from any supposed connection with Christ. Unbelievers may be removed from the sphere of profession (as was Judas), by discipline, by persecution, by tribulations, by temptations, or by death.³⁰ Any and all of these removals will result in the judgment of verse 6.

But if these branches be taken as Christians, what can the removal signify? The taking to heaven of sinning believers, as suggested by Chafer, does not remove them from Christ or from profession in Christ. If Jesus wanted to teach the truth that sinning believers may be removed to heaven it does not seem likely that He would have chosen this figure. What happens to dead and removed branches is not good.

Nor is it satisfactory to say that airo refers to a "lifting up" or encouragement during this life, as Pink, Powell, and others have stated. Again this is no removal from Christ--the true vine, or from profession in him, and therefore, does not fit the common usage of airo or the remainder of the context. Powell's comment indicates the force of these considerations.

This verse as it stands suggests severance from the main vine, the result of cutting or pruning by a husbandman who had lost patience with an unproductive branch. But this is not true.³¹

The meaning of the word, however, and the context, support the contention that a removal is described.

Concerning the "purging" mentioned in verse 2, Barnes has given a helpful comment.

'He purgeth it,' or rather he prunes it, or cleanseth it by pruning. There is a use of words here--a paranomasia in the original--which cannot be retained in the translation. It may be imperfectly seen by retaining the Greek words. 'Every branch in me that beareth not fruit, he taketh away (airei); every branch that beareth fruit, he purgeth it (kathairei) now ye are clean (katharoi). . . .³²

The "purging," or "pruning," or "cleansing" is something quite different from the "taking away" of the unfruitful branches. As has been noted, all Christians bear some fruit, so when He said "every branch that beareth fruit he purgeth it, that it may bring forth more fruit," He was referring to a work done with all believers. This is the same truth as that stated in Hebrews 13:8. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

Dr. Tenney has properly noted the distinction between the two actions involved in verse 2. "In pruning a vine, two principles are generally observed: first, all dead wood must be ruthlessly removed; and second, the live wood must be cut back drastically."³³

The use of the word "clean" in verse 3 has already been cited as evidence to support the view being presented. Hutcheson's comment on this verse is adequate at this point.

In this verse is contained a declaration what sort of branches they were--namely, not fruitless; but "clean" ones, that is, who, by being purged and cleansed from their superfluities, (as is promised, ver. 2), are assured that they are fruitful branches, really and internally engrafted in Christ; and so were they regenerated, justified, and sanctified in part.³⁴

Verse 4 harmonizes with all that has been said. Using John's definition of "abiding" (I Jn. 4:15), the thought of the verse may be expressed as follows; "continue believing in me; your belief ensures the vital union with me that is absolutely necessary if fruit is to be borne." The fact that an imperative is used may indicate that a choice is involved, but this does not mean that one who was a true believer may stop "abiding." If one should stop "abiding," then that would indicate that he was not truly a believer in the first place.

To continue in the vine is for a branch the condition of life, and consequently its only law.³⁵

They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all together of us (I Jn. 2:19, AV).

To "abide," then, is to maintain a vital connection to Him by virtue of believing in Him. This relationship is initiated and continued by faith. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him (Col. 2:6).

Verse 5 repeats the theme that union with Him is necessary for fruitfulness. The phrase translated "without me," is literally, "apart from me"--meaning "not simply without my help, but separated from me."³⁶ In other words, a branch that is not united to the vine cannot produce fruit. This again supports the view that the unfruitful branches represent unsaved people because believers are not separated from him even when they have sin in their lives.

For true believers the variable factor in verse 7 is not whether they abide, but whether they allow His Word to abide in them. "If you abide in me (that is, if you are a true believer), and (if you allow) my Words (to) abide in you, whatever you wish you shall ask and it shall come to pass for you."

The remainder of the passage is of interest to all believers but has little bearing on the question of identifying the unfruitful branches and so will not be discussed.

CONCLUSION

The conclusion drawn from this study is that our Lord, in His remarks about the unfruitful branches and what happens to them, is referring to unbelievers.

Many reasons for this conclusion have been discussed, the major reasons found in the passage itself may be summarized as follows.

1. Verse 6 seems to demand this conclusion and the rest of the context also favors it.
2. The word airō, in verse 2, best harmonizes with this view since it usually signifies a removal.

3. Verses 4 and 5 seem to teach that a branch truly united to the Vine must produce fruit. Any branch, therefore, which does not produce fruit is a dead branch not vitally united with Him, and will eventually be removed.

4. Verse 3, and also the whole passage, seems to indicate that the example of Judas was in mind. Judas was certainly an unsaved pretender.

5. By the statement, "I am the vine, the genuine one," Jesus was most certainly drawing the disciples' attention to the familiar Old Testament figure of the vine. Gill and others have remarked that not only was the nation Israel frequently designated as a vine, but the Targums also refer to Messiah himself as a vine.³⁷

Since the disciples would have thought of the Old Testament imagery it is interesting that several Old Testament passages describe the burning of unfruitful branches (see particularly Ps. 80:15-16). There can be no question but that in these passages the fire refers to the judgment of unbelievers.

There is much merit to Hengstenberg's "dispensational" interpretation of the passage.

. . . Jesus, in the whole verse [v. 6], has primarily in view the unbelieving Jews, who were as certainly branches in Christ, as they belonged to the people of God: the Jews had originally stood in relation to Christ--He was their divinely-appointed Shepherd, and they His flock; but they did not abide in Him, they violently sundered themselves from Him. A comparison with Ezekiel 15 makes this allusion to the Jews indubitable. There the Jews appear under the image of a degenerate and wild vine, which was fit for nothing in the world but to be burnt. . . .³⁸

It appears certain that Jesus had in mind those unbelieving Jews who pretended to be in right relationship to God (like the Pharisees--even like the high priest), but who were actually not united to the true Vine. The figure is wide enough to insist that He also had in mind those who "believed in his name" (superficially), but in whom He did not believe (Greek text, Jn. 2: 23-24). These were professors like Judas, and like much of "Christendom" today.

In Romans 11, Paul gives a similar analogy which describes the removal of branches because of unbelief.

And if some of the branches be broken off, and thou, being a wild olive [branch], wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou

also shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? (Rom. 11:17-24 AV).

6. The word "branch" (*klēma*) used in John 15 is not used elsewhere in the New Testament. It means a "cutting" or a "slip."³⁹ Our Lord may have chosen this word as a designation for branches that are grafted into the vine. Based upon this possibility, Dr. Ironside's comment is very interesting.

There are no natural branches in the living vine. We are grafted in by faith. I do not know much about grafting, but I do know that it is one thing to put a graft in, and it is another thing for a graft to strike. It is one thing for a person to be outwardly linked with Him, and quite another for that person to have life in Christ. What is the test that proves whether he is really in the vine? If he bears fruit. All who have life bear some fruit for God. If there is no fruit, you can be sure there is no life, no real union with Christ.⁴⁰

Such a grafting, then, would be to make a profession of faith in Him--to profess a relationship with God. With this agree the words of Jesus, "every planting which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13).

The words of another famous Bible teacher of the past generation, Dr. Gaebelein, are an appropriate conclusion.

The branches which bear no fruit, which are taken away and finally perish do not represent true believers at all. Whenever a person takes upon himself the profession of a Christian, he claims by that outward profession to take the place, the position, the privileges and responsibilities of a believer in Christ, a separated one and also a branch in the vine. But while his profession in church membership indicates all this, in reality this person is only nominally a follower of Christ. He has not the reality of it, he does not possess what he has taken upon himself in profession, for he was never born again. As a result there is no fruit, because there is no life. . . . That there are thousands upon thousands of such branches, dead and unfruitful in the professing church, does not need any demonstration. . . . It is only too evident.⁴¹

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THE EMERGENCE OF THE IDEA OF SCIENTIFIC HISTORIOGRAPHY

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INTRODUCTION

An Overview of Historical Philosophy

If, as Carl Becker maintains, every normal person knows a great deal of history--indeed, knows all the history that is necessary for his immediate efficiency, it would be somewhat presumptuous to regard history as a modern discipline. But that is a semantic problem deriving from the ambiguity of "history." In some senses--perhaps the most important--history is indeed a modern discipline: a child of the Enlightenment and a development of the nineteenth century.

The history of the philosophy of history is marked by three great crises.¹ The first of these occurred in the fifth century, B.C., when the Greek historian Herodotus introduced the idea of scientific historiography and his younger contemporary Thucydides wrote the critical history on the Peloponnesian War. This crisis marked a revolution from mythological and theocentric history to scientific and anthropocentric history. But, as with many great ideas, the idea thus introduced, became dormant, not to be revived until modern times.

The second crisis occurred in the fourth and fifth centuries of the Christian era when the idea of history was transformed by the imposition of Christian theology. The publication of Augustine's De Civitate Dei in A.D. 426, established a motif for historical philosophy which dominated the field for a millennium. Augustine is generally credited with having produced the first systematic philosophy of history. The City of God is the first universal history and marks a great departure from the ancient cyclical interpretation to the linear and teleological view. Augustine's introduction of the idea of providence is the first use of a single controlling idea by means of which all history can be written, interpreted, and utilized. It is in this sense that his work qualifies as the first philosophy of history. To be sure, Augustine's philosophy of history is really a theology of history; but if a rigid distinction is maintained between philosophy and theology, then philosophy of history is a modern development, indeed.

A third crisis occurred in the eighteenth and nineteenth centuries with the final emergence of scientific historiography. In the eighteenth century, especially in connection with the French Enlightenment, the idea of providence was replaced by the idea of progress--humanistically

conceived. The progress of reason was taken as an indication of the inevitable perfectability of man and establishment of utopia. During the nineteenth century the idea of progress came to be understood as a strictly determinate operation and as such susceptible to rigorous scientific investigation after the model of the physical sciences. It is this third crisis with which we are concerned in this paper.

Types of Historical Philosophies

Since in any discussion it is helpful to define terms it will be helpful here to orient the subject of historical objectivity with respect to philosophy of history in general. First, there is the fundamental ambiguity in the term "history." "History" is commonly used to refer to (a) a series of events (particularly, human actions) as they occurred independently of their being recorded, interpreted, or even known by an external observer, and (b) the literary record of such a series of events. Now, it is quite possible to think philosophically about history in either of these two senses. That is, one may reflect seriously and draw general conclusions regarding either (a) the course of human events, or (b) the work of people who regard themselves as professional historians.

Voltaire was the first to use the phrase "philosophy of history." For him, philosophy of history was social and economic history which he took to be more scientific than the repetition of oldwives' tales about kings and queens.² For Hegel, philosophy of history was the construction of a universal or world history. The positivists understood philosophy of history as the discovery of general laws operative in the course of human events.³ In view of such divergent and sometimes contradictory notions of the nature of philosophy of history it is helpful to distinguish between critical and speculative philosophy of history following C. D. Broad's general distinction between critical and speculative thought. An excellent account of this distinction is given in Philosophy of History: An Introduction, by W. H. Walsh.⁴

Speculative philosophy of history is concerned with the temporal series of events themselves. Here the great question is that of the meaning and purpose of history as such. It involves the attempt to formulate a transcendent metaphysical scheme in terms of which the whole historical process makes sense--to see the pattern of the historical process. With respect to the possibility of achieving success in such an endeavor there are several possible attitudes. Negatively, it is possible (1) that there is no meaning, pattern, or purpose in history--the nihilistic position, (2) that such pattern if it exists cannot be known--the skeptical position, and (3) that the apparent pattern in history and its meaning is a construction superimposed on history by the knowing mind--the subjectivist position. On the positive side there are two live options, (1) the cyclical, and (2) the linear view of the historical process. Nietzsche, e.g., revived the ancient cyclical view with his doctrine of the eternal recurrence; Hegel, on the other hand, transformed the classical theistic position with the notion of the progressive development of the idea of freedom on the part of the Absolute Spirit. From a somewhat different perspective, William Dray categorizes speculative philosophies of history in accordance with the epistemological method by which the pattern is derived, using Hegel as an example of the metaphysical [or better, a priori] approach, Toynbee as an example of the empirical approach, and Reinhold Niebuhr as an example of the religious [revelational] approach.⁵

Another sort of question regarding the temporal series of events, which on the surface appears to be a critical question, also belongs in the area of speculative philosophy, viz., the question of the mechanism of historical change. The speculative nature of the question is most easily illustrated by reference to the Marxian interpretation. According to Marx, the really important factors in historical change (i.e., the factors of historical causation) are economic; however,

. . . we can say that the Marxist theory of historical interpretation is philosophical in so far as it presents its main contention not as a mere empirical hypothesis, but as something much more like an a priori truth. Marx, as we find if we look at his views carefully, does not appear to be claiming only that economic factors are as a matter of fact the most potent forces determining the course of history; he seems to be holding further that, things being what they are, such factors are and must be the basic elements in every historical situation.⁶

In short, speculative philosophy of history is concerned with such questions as (1) has history any meaning? (2) what is the pattern, if any, of the past? (3) how does historical change occur? and (4) what purpose, value, or justification is there in the process?⁷

I take note of these questions in a paper dealing primarily with a critical problem because I shall attempt to show that the construction of a critical philosophy of history and empirical historiography, apart from a general (speculative) philosophy is a theoretically invalid enterprise.⁸

Critical philosophy of history is concerned with the production of history in the sense of a literary record about a temporal series of events. In the present century it has become much more popular to theorize about historians than about history. Speculative philosophy is generally out of vogue and Hegel is usually regarded as a paradigm of how not to theorize about history.⁹ The great issues regarding the work of the historians are these: (1) Historians claim not only to tell a story about a past series of events but to do so with understanding and this involves explanation. They are concerned not only with what occurred but why (and this is necessarily so, since apart from explanation the history as record would be as infinite in scope and as unintelligible as the series itself). The philosopher of history therefore asks what is the nature of historical explanation? Is description explanation? Does explanation depend on the formulation of scientific laws? Can, indeed, the historian defend his claim to explain? (2) A closely related problem stems from the historian's presumption to discuss historical causation. The historian, e.g., poses as a significant question, What caused the American Civil War? and boldly sallies forth to meet the challenge. The philosopher of history, on the other hand, is apt to point out that not only does no one know what caused the Civil War and that it is impossible to find out, but also that the notion of historical causation itself requires careful scrutiny. The historian therefore should not proceed as though David Hume never existed. (3) Doubtless the most presumptuous claim of the historian is that his record is true. Historians invariably suppose that there is a difference between history and fiction--between Thucydides and Aesop. This presumption is of such commanding importance to historians that they should certainly be willing to state clearly what is meant by truth, and how it is that they have such ready access

to it. In other words, the historian cannot escape his special case of the general questions of epistemology. It is this final and most presumptuous claim I wish to explore. I shall try to indicate why I believe that a true history is impossible on a strictly empirical basis and on any other basis is an act of faith.

Objectivity: The Controlling Idea in Historical Philosophy

Walsh calls historical objectivity "the most important and most baffling topic in critical philosophy of history."¹⁰ I suggest that objectivity is the controlling idea in philosophy of history. What does this mean? How can such an assertion be justified? Consider the bearing of historical objectivity on the other problems noted above as the great issues in historical philosophy. Is it not preposterous to suppose that one can know why X happened if one is uncertain that X happened? Does it make sense to talk of factors a, b, and c being the necessary and sufficient conditions of event X when both factors and event are in doubt? Is it not absurd to look for patterns, purposes, and meaning in a series of historical events if there is not in fact a known series of historical events? Augustine's interpretation of history depended on a knowledge of both events and their meaning through revelation; Hegel's "philosophical history," clearly presupposed a knowledge of "original history"; the positivists assume the possibility of objectivity; and those who deny it are reduced to defining history as "what historians do"! It seems to me therefore that for history to achieve the status and respect it deserves, the problem of historical objectivity must be satisfactorily answered.

THE CASE FOR HISTORICAL OBJECTIVITY

I should like to state the case for historical objectivity by tracing briefly the rise of the idea of objectivity in modern philosophy, by noting the corresponding developments in the writing of history, and by pointing out the continuing impact of this viewpoint.

History in Nineteenth Century Philosophy

The eighteenth century Italian philosopher Giambattista Vico was certainly a seminal thinker for the modern conception of history, and may with justification be regarded as the founder of philosophy of history in the modern sense; but Vico himself acknowledges his debt to Bacon, so perhaps it will not be out of order to begin at that point.

Francis Bacon (1561-1626). Collingwood insists that there was no philosophy of history prior to Bacon and in the sense intended he is probably right. Bacon was the first to attempt to deal seriously with the question what is history? "Bacon sets before us a systematic picture of the activities of the human mind, which are three in number: poetry, history, and philosophy, depending on the three faculties of imagination, memory, and understanding. His theory of history is quite simple: historical knowledge is at bottom simply remembering, and what cannot be remembered we must take on authority from those who did. Memory and authority thus form

the double root of all history."¹² Bacon's position clearly separated history from the business of prediction, and established interest in the facts of the past themselves, as distinct from the recognition of a purpose or plan within the facts.¹³

Giambattista Vico (1688-1744). In 1725, Vico published the first edition of his Principles of a New Science Concerning the Common Nature of the Nations. Vico's ideas were in some respects contrary to the mood of the Enlightenment with the result that they were not widely appreciated in his century. Indeed, our contemporary respect for Vico is mainly due to Croce's respect for Vico, but there is no doubt that Vico's ideas anticipate the historical philosophy of the nineteenth century. Vico is generally associated with a spiral view of history in which a series of general cycles in human civilizations themselves constitute the elements of a progressive series. However, the emphasis that is relevant to this study is his notion that history is a wholly human product, and is therefore wholly intelligible to man. "Indeed, history lends itself to scientific investigation and reflection more easily than physical nature. Nature was made by God alone, not man; hence God alone can have a full, adequate knowledge of Nature. But human society, human laws, language, and literature are all made by man. Hence man can truly understand them and their principles of development."¹⁴ In the New Science, Vico wrote

that this world of nations has certainly been made by men, and its guise must therefore be found within the modifications of our own human mind. And history cannot be more certain than when he who creates the things also describes them. Thus our Science proceeds exactly as does geometry, which, while it constructs out of its elements or contemplates the world of quantity, itself creates it. . . .¹⁵

Immanuel Kant (1724-1804). Kant's contribution to the development of the idea of scientific historiography is contained in a short essay published in 1784, "Idea of a Universal History from a Cosmopolitan Point of View." Objective historiography, of course, depends upon historical determinism and Kant takes the position that history is determined by physical and chemical laws. The "Universal History" opens with the assertion:

Whatever metaphysical theory may be formed regarding the freedom of the will, it holds equally true that the manifestations of the will in human actions are determined, like all other external events, by universal natural laws.¹⁶

Now Kant admitted that the freedom of the human will seems to bear on such matters as marriages, births, deaths, etc., in such a way as to preclude their being predicted in detail; nevertheless, "the annual statistics of great countries prove that these events take place according to constant natural laws."¹⁷ Kant was confident that nature would eventually bring forth a Kepler or Newton to explicate the working of these statistical laws in history.

By the end of the eighteenth century, the deterministic view of history and the anticipation of a thoroughgoing science of history was well established. Generally, the Enlightenment philosophers were confident that "they could by reason's powers discover the natural laws of

all human phenomena--ethics, jurisprudence, society, religion, art--just as Newton's Principia had proclaimed the laws of physics and astronomy."¹⁸

G. W. F. Hegel (1770-1831). I include Hegel in this catalogue of contributors to the idea of historical objectivity in spite of the fact that he also represents a way of thinking about history which is generally regarded as the very antithesis of scientific history. Certain outstanding features of Hegel's view of history bear on our point. First, Hegel presupposes a knowledge of the facts of history as they occurred. Although, so far as I can determine, he nowhere says so explicitly, the lectures on the philosophy of history confidently proceed with the assurance that the past is objectively knowable and is in fact so known. In the discussion (below) of the subjectivist argument I shall attempt to indicate why Hegel's "original history" is impossible apart from his "philosophical history" and vice versa. May it suffice to say here that Hegel's construction of a world-history depends upon selecting data from "original historians" such as Thucydides, but unfortunately, Thucydides never heard Hegel's lectures on history so it is hard to see how he could have properly selected his material.¹⁹

The most important idea in Hegel's view of history for this sketch is that Reason rules the world. "The world is not abandoned to chance and external accident but controlled by Providence [to use the religious term]."²⁰ While it is true that the ultimate goal of the historical process is the complete development of the Idea of Freedom, this freedom is not to be understood as a promiscuous or indeterminate liberty on the part of individual men. To be sure, the Spirit achieves consciousness of Freedom in and through the minds of individuals, but the unit of historical study is the national spirit--not an individual spirit. Indeed, it is of the essence of the "cunning of reason" to utilize the private passions of "world-historical individuals" for the larger purposes of the World Spirit. "Such individuals have no consciousness of the Idea as such. They are practical and political men."²¹ But the philosopher of history is not interested in private passions and free will, he sees rather the use of these in the development of the World Spirit. "The particular in most cases is too trifling as compared with the universal; the individuals are sacrificed and abandoned. The Idea pays the tribute of existence and transience, not out of its own funds but with the passions of the individuals."²²

Hegel does not attempt to deduce details of history from the categories of the Logic. Herr Krug's pen remained undeduced. There is what Copleston calls a "necessary contingency" even in nature.²³ But the outline or skeleton plot of history is known entirely apart from any knowledge of historical detail. Apart from the "facts" of history, e.g., Hegel knows "that history must be the gradual realization of freedom; he even knows that this process must complete itself in four distinct stages. . . . If this is not determining the course of history apart from experience, it is hard to know what is."²⁴

Karl Marx (1818-1883). In the Marxist view of history, as in the Hegelian, it is only one aspect of a highly complex theory which contributes to the development of objective historiography. But that aspect is an extremely important one, viz., that the study of history can and should be put on a strictly scientific basis and that such a program is possible precisely because the events of history are determined in specific, explicable ways.

In Marx, for the first time, the reason for treating the study of history scientifically is the same as the reason for so treating nature--i.e., for control and utilization. Few persons today are particularly distressed to discover that the laws of physics could not possibly be true--our goal in science is not to learn the truth but to utilize nature. So Marx, whether or not he understood that scientific historiography cannot be true, certainly appreciated the chief potential value of scientific historiography when he declared, "The philosophers have only interpreted the world, in various ways; the point, however, is to change it."²⁵

In the Marxist view historiography can be scientific because it is determined, but this determination is not a geographical or physical determination as such--it is an economic determination. The determining factors in history are the processes of material production. The whole of man's consciousness, including his "political life, his law, his morality, his religion, his art, his philosophy" is determined by varying successive modes of production. "It is not the consciousness of human beings which determines their being, but it is, on the contrary, their social being which determines their consciousness."²⁶

Auguste Comte (1798-1857). Undoubtedly the strongest expression of the viewpoint here under discussion is in the positivistic movement of the nineteenth century, particularly in the philosophy of Auguste Comte. It was the positivism of Comte that most strongly and most directly influenced the historiography of the nineteenth century.

Comte described three stages of human progress--the theological, the metaphysical, and the positive.

In the final, the positive state, the mind has given over the vain search after Absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies itself to the study of their laws--that is, their invariable relations of succession and resemblance. Reasoning and observation, duly combined, are the means of this knowledge. What is now understood when we speak of an explanation of facts is simply the establishment of a connection between single phenomena and some general facts, the number of which continually diminishes with the progress of science.²⁷

The three stages apply to history as a whole (the theological stage extending until the Renaissance, the metaphysical, beginning with the Renaissance, and the positivistic beginning with Auguste Comte!) but they also may be observed within the development of each particular science. According to Comte the studies of astronomical, physical, chemical, and physiological phenomena have already entered the positive stage, but this is not so in the case of social phenomena. Comte's great goal therefore was the establishment of a new science--Social Physics--with the avowed aim of reducing all social phenomena to a single law (like the law of gravity). Social knowledge will consist of explaining known facts by established laws. Phenomena that are not explicable in terms of universal law are of no interest to the positive philosopher.²⁸

As specifically applied to historical investigation, Comte's program consisted of (1) establishment of the facts of history as they happened, and (2) construction of explanatory laws by inductive generalization.

Positivistic Historiography

In the mediaeval curriculum history was a part of the grammar in the trivium. There was no office of "historian" per se. Through the later European Renaissance history was generally connected with moral philosophy and was regarded as "philosophy teaching by examples."²⁹ The development of history as an autonomous discipline paralleled the development we have traced in the philosophy of history and its integrity as a discipline is due in large part to the adoption of the scientific model, particularly the goal of objectivity in historical research. In this connection the leading figure in the nineteenth century is the German historian Leopold von Ranke.

Leopold von Ranke. The fundamental conviction in nineteenth century historiography was that it is possible to describe the past as it actually was. "Its author, Ranke, a German conservative, writing after the storm and stress of the French Revolution was weary of history written for, or permeated with, the purposes of revolutionary propaganda."³⁰ In Ranke's often-quoted words, "[this work] wants to show only what really happened (wie es eigentlich gewesen)."³¹

The classical expression of this notion of the historian as instrument, is the famous statement attributed to Fustel de Coulanges. Half a century ago the French mind was reacting strongly against the romantic idea that political liberty was brought into Gaul by the primitive Germans; and Fustel was a leader in this reaction. One day he was lecturing to his students on early French institutions, and suddenly they broke into applause. "Gentlemen," said Fustel, "do not applaud. It is not I who speak, but history that speaks through me." And all the time this calm disinterested historian was endeavoring, with concentrated purpose, to prove that the damned Germans had nothing to do with French civilization. That of course was why the students applauded--and why Fustel told them that it was history speaking.³²

The positivistic program of historical objectivity was accepted by the nineteenth century historians in its aspect of fact collection, but was largely rejected in its law-formulation emphasis (mainly because no general laws were discovered!). Under this influence historical data came to be regarded as atomistic. The resultant methodology, as described by Collingwood, was twofold:

- (1) Each fact was to be regarded as a thing capable of being ascertained by a separate act of cognition or process of research, and thus the total field of the historically knowable was cut up into an infinity of minute parts each to be considered separately. (2) Each fact was to be thought of not only as independent of all the rest but as independent of the knower, so that all subjective elements in the historian's point of view had to be eliminated. The historian must pass no judgment on the facts; he must only say what they were.³³

This program, of course, led to a vast increase in knowledge of historical detail, it stimulated accuracy in research, and, as mentioned above, it led to the integrity of history as

an autonomous discipline; but the program was also "vicious in principle"³⁴--a fact that is now receiving due recognition.

Henry Thomas Buckle. An exception in nineteenth century historiography in that he accepted the whole of the positivistic program including the effort to establish general historical laws is Henry T. Buckle, author of the History of Civilization in England (1857). Buckle insists that history has been delayed in achieving status as a science by the pernicious doctrines of predestination and free will. He rejects both doctrines and asserts a mechanistic determinism as the foundation for his History. Any person who is unbiased by a system will admit, says Buckle,

that when we perform an action, we perform it in consequence of some motive or motives; that those motives are the results of some antecedents; and that therefore, if we were acquainted with the whole of the antecedents, and with all the laws of their movements, we could with unerring certainty predict the whole of their immediate results.³⁵

Failure, he says, would not be ascribed to predestination or a capricious freedom of will but to an incomplete knowledge of the antecedents or an inadequate understanding of the operations of the mind. Buckle also followed Kant in his confidence that the laws of history could be discovered through the study of national statistics. This led Buckle to the observation that

even the number of marriages annually contracted, is determined, not by the temper and wishes of individuals, but by large general facts over which individuals can exercise no authority. It is now known that marriages bear a fixed and definite relation to the price of corn. . . .³⁶

What Buckle fails to recognize is that statistics never really explain a marriage and even if the statistics were much better the result would be sociology, not history.

The Life of Jesus Movement. A special application of the positivistic historiography during the nineteenth century was the life of Jesus movement. I mention this development because, although I have a vital interest in Christian theism as an historically rooted position, I have no sympathy with empirical efforts either in support or in attack on that position. I take the life of Jesus movement to be instructive in this regard inasmuch as the result of the inquiry was that Strauss was uncertain that Jesus lived and if he did we certainly know nothing about him; Baur discovered a simple ethical teacher who was in no sense a theologian; Harnack, a simple theologian who taught the fatherhood of God and the infinite worth of the human soul; Schweitzer discovered a theologian who suffered messianic delusions--in other words, they failed to discover the historical Jesus.³⁷ A more recent example of the same thing is the failure of Earl Warren to establish beyond question the historical assassin of John F. Kennedy.

Perpetuation and Modification of the Idea of Objectivity

The progress of the ideal of scientific history has suffered significant setbacks, particularly as a result of the arguments for historical relativism, but with certain modifications that ideal is very much alive today. Indeed, the debate over this problem is the major interest in contemporary philosophy of history.

In an article, "The Idea of Scientific History in America," in 1940, W. Stull Holt described the "remarkable historical achievements" of the late nineteenth and early twentieth centuries. The achievements included (1) the contribution of great historical writings in various forms from the broad world histories [e.g., the works of Spengler and Toynbee] to monographs on historical minutiae, (2) the professional status of historical scholarship, and (3) the development of great ideas about history. "Among these ideas was the belief generally shared by American scholars that history is a science. Such a conclusion was, of course, a natural one. Science had triumphed in the thought of the nineteenth century. To be 'scientific' was the great desideratum. The very word was a fetish."³⁸ Holt notes that although history was thought to be a science very little attention was given to what that might mean. Actually, two distinct notions of scientific history emerged paralleling the historical thought of the nineteenth century. Of these, the one saw history as a science after the model of biology--Charles Darwin being the great prototype. In the Annual Report of the American Historical Association for 1893, F. J. Turner wrote: "Behind institutions. . . lie the vital forces which call these organs into life and shape them to meet changing conditions."³⁹ In this view, the goal of historiography is the formulation of explanatory laws. A splendid illustration of this viewpoint comes from the presidential address of Henry Adams to the American Historical Association in 1894:

You may be sure that four out of five serious students of history who are living today have, in the course of their work, felt that they stood on the brink of a great generalization that would reduce all history under a law as clear as the laws which govern the material world. . . . The law was certainly there, and as certainly was in places actually visible, to be touched and handled, as though it were a law of chemistry or physics. No teacher with a spark of imagination or with an idea of scientific method can have helped dreaming of the immortality that would be achieved by the man who should successfully apply Darwin's method to the facts of human history.⁴⁰

On the other hand, there was the perpetuation of Ranke's view that scientific history is a search for the facts alone.

Thus, Rhodes, who once stressed the outstanding importance of Darwinian evolutionism for the historian, insisted later with equal finality that, since the object of the historian "is to tell a story and leave philosophy to others," his aim had been "to get rid so far as possible of all preconceived notions and theories." Dunning stated the same idea in another way when he wrote, "The absorbing and relentless pursuit of the objective fact--of the thing that actually happened in exactly the form and manner of its happening, is. . . the typical function of the modern devotee of history."⁴¹

Both of these viewpoints have been to some extent discredited. The search for explanatory law has been discredited by the failure to find such a law and by the glaring falsification of history on the part of those who have sought to establish such a law.⁴² The search for the facts as they happened has been discredited by the relativists. Charles Beard, one of the leaders in this reaction and a past president of the American Historical Association wrote: "Owing to internal criticism and the movement of external events, the Ranke formula of history has been discarded and laid away in the museum of antiquities. It has ceased to satisfy the human spirit in its historical needs. Once more, historians recognize formally the obvious, long known informally, namely, that any written history inevitably reflects the thought of the author in his time and cultural setting."⁴³

As a result of these developments, we now have a situation in which it is the philosophers, rather than the historians who are arguing most strongly for the scientific status of historiography.⁴⁴ Nevertheless, it is a tenacious myth--hard for anyone to discard--that in writing history, one is trying, at least, to tell the truth. Many current examples could be cited in defense of this claim. Meyerhoff includes in his anthology articles by such influential American philosophers as A. O. Lovejoy, Morton White, and Ernest Nagel, each supporting the idea of historical objectivity. In an article entitled "Presupposition and Objectivity in History," Sidney Ratner argued that objectivity is just as possible in the social sciences as in the natural sciences. All the sciences are subject to the same hazards, but in the natural sciences, the scientists recognize their presuppositions and achieve objectivity by overcoming them. In this way they discover the truth--i.e., the "opinion fated to be ultimately agreed to by all who investigate."⁴⁵ Ratner believes that natural scientists achieve objectivity by the "creation and perfection of techniques and instruments that enable him to correct the biases and errors he is liable to." So far from recognizing that scientific techniques and instruments only magnify the problem, Ratner insists that historians as well as physicists can "approximate more and more as time goes on to the scientist's ideal of certainty, exactitude, and universality".⁴⁶ The amazing thing is that the program Ratner suggests for achieving this "certainty, exactitude, and universality" includes (1) the use of the relative frequency theory of probability, (2) the fruitful employment of false hypotheses, and (3) a recognition that the results of scientific investigation are useful symbols of an artistic sort!

THE CASE FOR HISTORICAL RELATIVISM

By way of contrast, I would like to note the arguments put forth in opposition to the idea of scientific historiography, to point out that relativity entails skepticism, but that philosophical and even religious presuppositions cannot be avoided.

Arguments for the Relativistic View

Throughout the whole period of modern philosophy there can be traced a reaction against the notion of historical objectivity. This reaction has been most vocal and most influential in the twentieth century; but at the very beginning of modern philosophy, Descartes correctly observed that

. . . even the most accurate of histories, if they do not exactly misrepresent or exaggerate the value of things in order to render them more worthy of being read, at least omit in them all the circumstances which are basest and least notable; and from this fact it follows that what is retained is not portrayed as it really is.⁴⁷

In the eighteenth century, Rousseau represented, in many respects, the minority report of the French Enlightenment. His reputation as a rebel was established by his essay Discourse on the Arts and Sciences in which he argued that progress in the arts and sciences has actually contributed to the corruption and deterioration of mankind. Rousseau's discussion of history in the Emile strikingly anticipates the twentieth century historical subjectivism. He discusses the difficulties in the notion of historical causation, and in the following paragraph shows his appreciation of the most difficult problem of historiography--the problem of selection.

Moreover, the facts described in history never give an exact picture of what actually happened. They change form in the historian's head. They get moulded by his interests and take on the hue of his prejudices. Who can put the reader at the precise point where an event can be seen just as it took place? Ignorance or partisanship distorts everything. Without even altering a single feature a quite different face can be put on events by a broader or a narrower view of the relevant circumstances. How often a tree more or less, a rock to the right or the left, a cloud of dust blown up by the wind, have decided the outcome of a battle without anybody being aware of it! But that does not prevent the historian telling you the causes of defeat or victory with as much assurance as if he had been everywhere himself. In any case, what do the facts matter when the reason for them is unknown? And what lessons can I draw from an event when I am ignorant of the real cause of it? The historian gives me an explanation, but it is his own invention. And is not criticism itself, of which there is so much talk, only an art of guessing, the art of choosing among various lies the one most like the truth?⁴⁸

In the nineteenth century, the idea of scientific historiography was opposed by the development of historicism. The outstanding representative of this movement was Wilhelm Dilthey, who from 1882 to 1902 occupied Hegel's chair at the University of Berlin. Croce and Collingwood also take this position, and the subjectivism of Beard and Becker is a rather direct development of historicism. "The original root of the reaction was the idea that the method and aims of the historian are different from those of the scientist: the historian is interested in understanding the particular, the concrete, the unique, while the scientist is interested in understanding the general, the repetitive, the abstract."⁴⁹ History was regarded as distinct from the sciences and from philosophy--as an all-embracing autonomous discipline more akin to imaginative literature than to physics or philosophy. Dilthey's ambition was to construct a critique of historical reason after the model of Kant's Critiques, "i.e., an epistemology of history which would be a refutation of both speculative philosophy and scientific empiricism."⁵⁰ Meyerhoff lists as general features of historicism

(1) the denial of a "systematic" approach to history; (2) the repudiation of any single, unified interpretation of history; and (3) the positive assertions (a) that the basic concepts of history are change and particularity, (b) that the historian has a special way of explaining things by telling a story, and (c) that history is all-pervasive, that historical categories permeate all aspects of human life, including morality and philosophy.⁵¹

Dilthey's historicism is a major advance toward the irrationalism of the present century. All world-views are shown by the historical consciousness to be historically conditioned and therefore limited and relative.⁵² However, according to Dilthey, this is no cause for despair. All world-views, though incomplete, are true! This recognition is the key which finally frees men from religion, philosophy, science, etc. If some particular world-view "fills us with creativity, then we may quietly surrender. For truth is present in them all."⁵³

Some specific arguments advanced against objective historiography are:

1. In historical investigation, man is both subject and object. Therefore, the sort of detachment necessary for "objectivity" is a logical impossibility.
2. History as fact and history as knowledge of historical fact are inseparable.
3. The events of the past are single, non-repeatable, non-accessible. Our information about them is, at best, fragmentary. These problems are scarcely less troublesome for eyewitnesses than for historians a thousand years removed.
4. Exhaustive chronology is impossible; if it were possible, the result would be unintelligible, but anything less cannot be accurate.
5. It is impossible for the historian to avoid value judgments since, e.g., moral categories are deeply imbedded in the very language used to write history.
6. Our picture of the past is conditioned by present experience, at least by furnishing the imagery for the picture and by establishing limits as to what will be believed.
7. History involves rational actions which must be mentally re-enacted to be understood.
8. Above all else, all historical writing involves selection, and principles of selection are not empirically derived from the data of history--they are brought to the task by the historian and can only be justified in terms of a general philosophy.

Many of these arguments are incorporated in a paper by Carl Becker, read at the 41st annual meeting of the American Historical Association, in December, 1926. The paper, "What are Historical Facts?" is one of the finest statements of the case against scientific historiography.⁵⁴

In this paper Becker asks (1) What is the historical fact? (2) Where is the historical fact? and (3) When is the historical fact?

1. What is the historical fact? A fact of the sort historians deal with (e.g., in 49 B.C., Caesar crossed the Rubicon) is, in the first place a generalization. Thousands of lesser facts comprise the event covered by the generalization. Furthermore, it is a symbol. Apart from the myriad connections with Roman history and world history the "fact" of Caesar's crossing a river would certainly not constitute history. Then too, the historical fact is an affirmation, not an event. Historians are not concerned with Caesar's crossing of the river but with the affirmation: "Caesar crossed the river." Therefore, "the historical fact is not the past event, but a symbol which enables us to recreate it imaginatively."

2. Where is the historical fact? "The historical fact is in someone's mind or it is nowhere." The event of Lincoln's assassination on April 14, 1865 does not now exist as event. What does exist is the memory of the event, and this is the historian's material. "It is the persisting historical fact, rather than the ephemeral event, which makes a difference to us now; and the historical fact makes a difference only because it is, and so far as it is, in human minds."

3. When is the historical fact? Obviously, it is a part of the present. But that in itself is problematic since the present is indefinable. It is continually passing into the past and the very consciousness that we call present awareness seems to be only a series of more vivid memories and anticipations.

From this analysis Becker draws a number of implications. Two are especially relevant to this study: (1) It is impossible for an historian to represent entirely any actual event, even the simplest. The affirmations he chooses to make about an event and the meaning he chooses to attach to it are determined by the purpose he has in mind. (2) No historian can eliminate the personal equation. Any picture of an historical event is determined by the event, but it is also determined by "our own present purposes, desires, prepossessions, and prejudices."

Relativism Entails Skepticism

Now, if objective historiography is impossible and if the historical consciousness reveals the relativity of every metaphysical and religious doctrine there seems to be little hope for the idea that historians tell a true story. Dilthey said that "the historical consciousness shatters the last chains that philosophy and natural sciences could not break."⁵⁵ But it is this sort of freedom that leads the existentialists to speak of anguish, anxiety, nausea, and the absurdity of human existence. With such results, freedom begins to look like a dubious blessing.

The conclusion is inescapable that a thoroughgoing relativism entails a thoroughgoing skepticism; but among the dreadful consequences of thoroughgoing skepticism is the fact that the theory is self-referential and therefore self-refuting. Skepticism is inherently contradictory, and if consistency be abandoned then not only is history a tale told by an idiot, full of sound and fury, signifying nothing, but utter nihilism is inevitable. No meaning of any sort is

possible; communication itself breaks down, and with that human society and human existence as well. "Logic is an innate necessity, not an arbitrary convention that can be discarded at will."⁵⁶

In the same work cited above, Carl Becker has shown that human life is impossible apart from a certain amount of historical knowledge. If I suddenly found myself without any memory (the only vital sense in which historical knowledge is possible) "the result is that I don't know who I am, where I am, where to go, or what to do. . .my present would be unintelligible and my future meaningless."⁵⁷ Historical relativism, then, no less than historical objectivity, does not even allow within its own framework for human existence itself.

Inevitable Presuppositions

These observations lead to the conclusion that the historian's ideal of writing a true story must be defended at the presuppositional level if at all. The notion of uninterpreted historical "fact" cannot be defended.

Progress in empirical inquiry does not occur when minds that are freed of all prepossessions are exposed to the stimulus of fact in order that they may be led by some homing instinct to the truth. Facts do not announce their own existence, and, even if they did, they do not come labeled with their varying degrees of importance.⁵⁸

A striking illustration of this point may be seen in the case of Comte who so strongly urged the cause of objectivity but who himself interpreted history according to his law of three stages. "It was to this Law of the Three Stages, as it was called that Comte had recourse when he set out to make sense of the facts of history. History was intelligible, he believed, because in it we found the Law of the Three Stages writ large."⁵⁹

Primarily because of the problem of selection--a principle not derived from the data but imposed upon them--historian Charles Beard insisted that in writing history the historian performs an "act of faith," merely expressing his conviction that something true can be known about the movement of history, but this conviction is a subjective decision not an objective discovery. Beard confesses, therefore, that "the pallor of waning time, if not of death, rests upon the latest volume of history, fresh from the roaring press."⁶⁰

PHILOSOPHY OF HISTORY UNDER THE POSTULATE OF REVELATION

In light of the foregoing discussion in which I have sought to point out the importance of at least some true historiography and the failure of philosophy to establish the same, it may not be though altogether unreasonable to suggest as an alternative presupposition the notion of an external validating source of authority in history--viz., verbal revelation. In so doing I do not deny the claim of the historians to have shown, on their presuppositions, the relativity of every

metaphysical and religious doctrine. I am not proposing a metaphysical or religious doctrine. I am suggesting rather a fundamental epistemological presupposition as an alternative to historical skepticism (and, incidentally, at the same time an alternative to religious, ethical, scientific, political, and other sorts of skepticism). It seems to me that the ancient human quest for certainty together with the equally ancient human failure to establish the same would recommend the postulate of revelation as a position worthy of serious consideration.

Religious Interpretations of History

Historically, most written histories have been in a broad sense, religious. As noted above, the ideal of scientific history apart from religious presuppositions, though introduced by Herodotus, is a modern development. But it is not clear that even the most outspoken advocates of scientific historiography have rendered themselves free of presuppositions--even religious ones. For example, in his very influential work, The Heavenly City of the Eighteenth Century Philosophers, Carl Becker interpreted the whole naturalistic philosophy of the Enlightenment as an essentially religious phenomenon. He attempts to show that the preconceptions of eighteenth century thought were essentially the same as those of the thirteenth century. The Enlightenment philosophers destroyed the Heavenly City of Augustine only to rebuild it with more up to date materials. The religion of nature was substituted for Christianity. "Obviously, the disciples of Newtonian philosophy had not ceased to worship. They had only given another form and a new name to the object of worship: having denatured God, they deified nature."⁶¹ Becker lists as essential articles of the Enlightenment religion: (1) that man is not natively depraved, (2) that the end of life is life itself, the good life on earth instead of the beatific life after death, (3) that man is capable, guided solely by the light of reason and experience, of perfecting the good life on earth, and (4) that the first and essential condition of the good life on earth is the freeing of men's minds from the bonds of ignorance and superstition and of their bodies from the arbitrary oppression of the constituted authorities.⁶²

The philosophers called on posterity to exorcize the double illusion of the Christian paradise and the golden age of antiquity. For the love of God they substituted love of humanity; for the vicarious atonement the perfectability of man through his own efforts; and for the hope of immortality in another world the hope of living in the memory of future generations.⁶³

If this sort of analysis can be maintained--especially if the substitution of progress for providence be viewed as an expression of religious faith--then it is doubtful if any history has ever been written that is not "religious" in orientation. However, in recent historiography we have examples of much more explicit expressions of religious ideals. Toynbee, e.g., in the Study of History, at least in the last four volumes, anticipates a religious goal of history within history and this seems to furnish the guiding principle of the whole Study. In response to the question why civilizations rise and fall he gives the explicitly religious answer that the whole point of the process is to enable man to pass beyond the merely civilized state to a new order of society based on the establishment of a universal church.

Harvard sociologist, P. A. Sorokin, describes three kinds of cultures which he calls the Ideational, the Idealistic, and the Sensate. The Sensate (materialistic) culture which has gained predominance in western civilization has given man immense control over nature but has stripped him of self-control. The resultant crisis in morality will continue and intensify unless the Sensate culture is replaced by a more adequately based culture, and such a change would have to be a religious revolution.⁶⁴

However, religion as such is in no better position to support apodeictic historical knowledge than the various metaphysical and empirical schemes we have already found wanting. Hence, the sort of historical authority I am suggesting is that urged by Karl Lowith in Meaning in History. "Ultimate meaning cannot be attained by reason or be based on historical evidence. Only by revelation can God disclose to man what is his salvation, or ultimate meaning, and only by faith can man appropriate it."⁶⁵ This appeal to revelation is to be distinguished from a religious presupposition inasmuch as religion, like history is in need of a validating authority. Furthermore, I am not suggesting that the truth of the presupposition can be demonstrated--that is why it is a presupposition. I am only suggesting that the postulate of revelation be taken seriously as an alternative choice to the presupposition of naturalism (which, of course, cannot be proven either). At the same time the implications of alternative world-views may reasonably be taken as a justification for one's choice. Since the meaning of history, if such there be, is determined by the goal of history I suggest the goal as a point of comparison between the Christian presupposition of revelation and a materialistic determinism--I take it as granted that historiography is possible only if history is determined in some manner and that historiography as true story can never be reconciled with a theory of a promiscuously free human will.

Premillennialism as a Philosophy of History

The merit of the postulate of revelation as regards history is not that it enables one to construct an accurate history of England or to fix the immediate cause of the Civil War--this, of course, it does not do. The merit lies in the establishment of some true historiography and in the provision of a system of meaning with respect to the whole historical process. "Therefore, instead of depriving us of knowledge otherwise obtainable, this axiom saves us from ignorance."⁶⁶

Among the claims of the Judeo-Christian Scriptures, here indicated as a verbal revelation, with respect to history are:

1. That the historiography it includes is true.
2. That certain historical events have distinctive meaning in terms of a redemptive purpose of God and that all meaningful history derives its meaning from this redemptive purpose.
3. That God has a specific relationship with the historical process--especially, (a) that he completely controls the process, (b) that he will bring the process to its culmination, and (c) that he acts in history.⁶⁷

On the most consistent, normal interpretation of the here supposed revelation, history will culminate in a thousand year period during which the incarnate God himself will rule directly over a universal kingdom on earth. In Bk. XX, of the City of God, Augustine admits that he once held this view (in common with the majority of the church fathers) but that he came to see this position as "carnal," "shocking," and "surpassing the measure of credulity itself." Augustine's shift from premillennialism has dominated Roman Catholic theology ever since, and a correction of this position has been made by only a small group within protestantism. By this shift, Augustine removed the goal of history from the historical process thus effectively depriving history of its source of meaning. (Augustine also established the notion of free will in Christian theology and subordinated the remaining sovereignty of God to a sort of Platonic "good." These blunders explain in part why a satisfactory philosophy of history has never been worked out in detail by the Christian church.) The importance of the normal interpretation is that it locates the goal of history within history and thus affords meaning to the process.

The premillennial philosophy of history makes sense. It lays a Biblical and rational basis for a truly optimistic view of human history. Furthermore, rightly apprehended, it has practical effects. It says that life here and now, in spite of the tragedy of sin, is nevertheless something worth-while, and therefore all efforts to make it better are worth-while. All the true values of human life will be preserved and carried over into the coming kingdom; nothing worth-while will be lost.⁶⁸

Predestination or Pessimism

I would like to conclude this study with a section from Bertrand Russell's Mysticism and Logic in which he admits the purposelessness and meaninglessness of the world which science presents for our belief.

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins--all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built.

* * * * *

Brief and powerless is Man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction,

omnipotent matter rolls on its relentless way; for Man, condemned to-day to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennable his little day. . . .⁶⁹

The theists's point cannot be proved; Russell's point cannot be proved; but the choice is inescapable. If there is any meaning in the historical process, and if the historian's goal of true historiography is to be realized, the process must be determined; the remaining choice, it seems to me, is between predestination and mechanism.⁷⁰

DOCUMENTATION

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67. Gordon H. Clark, A Christian View of Men and Things (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), p. 89.
68. Alva J. McClain, The Greatness of the Kingdom (Grand Rapids: Zondervan Publishing Co., 1959), p. 531.
69. Philosophy in the Twentieth Century, ed. William Barrett and Henry Aiken (N. Y.: Random House, 1962), pp. 704, 709.
70. I wish to express my appreciation for Prof. Gordon Clark whose work was more influential in the production of this study than is indicated by the documentation.

BOOK REVIEWS

THE EPISTLE TO TITUS AND PHILEMON.
By Philip C. Johnson. Baker Book House,
Grand Rapids, 1966. 100 pp. \$1.50, paper.

Word studies have a lasting value to ministers, teachers and Bible students. Philip C. Johnson, Professor of Bible at Gordon College in Wenham, Massachusetts, has prepared a profitable study on key words in the Pauline epistles of Titus and Philemon. Part of the Shield Study Outlines, this work will also serve as a concise and instructive commentary on the concerned books.

Dr. Johnson divides his study with three-fourths of the book devoted to Titus. Enlightening introductions precede each section with a select bibliography of ten authors for the sections. Readers are warned that critical authors are included in the list for the Titus section. No footnotes are used, but some authors are quoted with reference to their works in the text. Occasionally, an author as Beet (p. 92) is quoted, but his work is neither in the bibliography nor noted in the text. The outlines for the two epistles are composed of five brief points which are expanded in the exposition by italicized words or phrases of the King James Version.

Authorship and inspiration go hand-in-hand. Dr. Johnson ably defends the authorship of Paul in the Pastoral Epistles and Philemon. His short histories of the lives of Titus and Philemon are rewarding. There is a minimum use of Greek words, but clear evidence that the original meaning is rendered for the reader. The author employs several

translations such as Way, Phillips and Williams. The chosen quotes from authors are excellent, especially those of Bernard. Illustrations are sparse, but selective and appropriate.

The author attacks the difficult problems of the two epistles. To him, "the husband of one wife" (Titus 1:6) suggests the elder's qualification in the moral and spiritual realm. The technicalities of the married life are not involved, but God's ideal and purpose in marriage should be carried out. In short, the elder is to set a good example in his Christian marriage with Christ as pre-eminent. For Philemon, the most difficult phrase "the communication of thy faith" is handled. Dr. Johnson accepts the meaning not as communicating the blessings of Christ to others, but in the usual New Testament sense of "fellowship" or "communion."

James H. Gabhart

Community Church
Tippecanoe, Indiana

THE LIFE AND TIMES OF MARTIN LUTHER.
By J. H. Merle D'Aubigne. Trans. H. White.
Moody Press, Chicago, n.d., 559 pp. \$4.95.

This is the first book published by Moody Press in their proposed Tyndale Series of Great Biographies. The publisher hopes that this series will "fan spiritual flames" already at work in the interest of revival.

They feel that the best way they can contribute to this movement is by "describing other revivals" and making the stories available to the public. They begin their succession of volumes with the German Reformation.

The Life and Times of Martin Luther is a compilation of sections concerning Martin Luther from J. H. Merle D'Aubigne's great work History of the Reformation of the Sixteenth Century. The emphasis is placed on Luther's life from his birth to his exile in Wartburg, being particularly involved with relating the events which led to his conversion and stating an explanation and interpretation of his influence on the Reformation. The story moves in the very vivid and revealing style for which D'Aubigne is known. The book flows easily, not having the chopped up nature one might expect from such a compilation.

This is a book Christians ought to read. Those who do not own D'Aubigne's complete work should buy at least this book. It should be in every church library. Its price (\$4.95) is extremely reasonable considering the size (559 pp.) and the quality of the volume. It is particularly valuable today when so many are praying for revival because it reveals the basic secret of Martin Luther and, therefore, of the German Reformation. That secret was the placing of devotion and reason in harmony with the written Word of God.

Dwight E. Acomb

Dedham, Massachusetts

THE GOSPEL OF LUKE. By Cary N. Weisiger III. Baker Book House, Grand Rapids, 1966. 128 pp. \$1.50, paper.

The Shield Bible Study Outlines are profitable and inexpensive additions to the library of the Bible student. This study manual by Cary N. Weisiger III on Luke's Gospel is no exception. Formerly pastor of the Mt. Lebanon United Presbyterian Church in Pittsburgh, he is presently pastor of the Menlo Park Presbyterian Church in Menlo Park, California.

The author divides his book into four parts: Preparation 1:1-2:52; Jesus in Galilee 3:1-9:62; Jesus on the Way to Jerusalem 10:1-19:48; The Last Days in Jerusalem 20:1-24:53. These four parts are subdivided with the twenty-four chapters of Luke. The total outline is covered in four pages of the book and followed implicitly therein. There is no bibliography, as such, but the Introduction contains suggested important works for reference. Dr. Weisiger cites the author's names for the quotes. The text used is the Revised Standard Version.

After attributing the authorship to Luke, Weisiger notes the purpose of this Gospel as the establishment of the factual foundation of Christianity. The important characteristics of Luke are universalism, the longest Gospel, Christ the Saviour of mankind, Christ a Man of prayer, an emphasis on the Holy Spirit and the role of woman. Luke demonstrates more interest in faithful religious practice than in sequence of events.

The characterizations such as Simeon and Anna are informative, illustrative and inspiring. The author's discussions on the temptation of Christ, the Sermon on the Mount and the "Lost" Parables of Luke chapter 15 are interesting. Several excellent current illustrations are included, such as on Churchill, Mitsuo Fuchida of Pearl Harbor fame and leprosy in our day. Difficult problems are tackled (e.g., the identification of

and information on the evil woman who perfumed Jesus' feet, 7:36-50).

Dr. Weisiger affirms his belief in the Incarnation, Virgin Birth and a literal resurrection and personal return of Christ. He embraces infant baptism by the parental right of presentation to the Lord. Rejecting a traditional genealogical view of Luke, he suggests that Joseph's mother experienced a Levirate marriage to two brothers in succession, Heli and Jacob. Therefore, Joseph was the blood son of Heli and the legal son of Jacob. To establish separate lines for Heli and Jacob, the author considers them to be half-brothers with the same mother, but different fathers.

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HUMAN LOVE: EXISTENTIAL AND MYSTICAL. By Ralph Harper. The Johns Hopkins Press, Baltimore, 1966. 178 pp. \$5.50.

Ralph Harper has been a lecturer in the humanities at Harvard University and the Johns Hopkins University, and is rector of St. James Church, Monkton, Md., and headmaster of St. James Academy.

In Human Love he offers an explication of love in its fullness, seeking to avoid various reductionisms. Of the existential and mystical dimensions of love: "some have thought them different but equally real (St. Francis, Malory, Hopkins). Some have thought them so different as to be incompatible (St. Bernard, the ascetic tradition generally), with the mystical superior to the existential. Others, especially in our century, would define them separately but

would consider the existential alone real, and the mystical imaginary. And these would also suggest that the mystics have sublimated the real for the sake of the imaginary. Others see them as equally real, but the existential as explicit, the mystical as implicit" (Buber, Weil, D'Arcy).

The primary distinction between the existential and the mystical has reference to the distinction between the love of man for man or nature, and the love of man for God. Harper's thesis is that both deserve consideration as equi-valid dimensions of love. Some people, he says, "are more naturally sexual than others; some are more naturally religious than others. Neither should be allowed to pass judgment on the other." Nevertheless, in western Christendom we have never quite recovered from Augustine's Manichean antecedent to his Christian conversion. It is appropriate therefore that Harper emphasizes the sacramental character of human sexuality, coming in the end to call the existential dimension the condition of the mystical and to ask rhetorically, "How can the real God, not the notional God of the Manichean saints, be worshipped apart from the real world?" The point here is that by "spiritual" we do not necessarily imply "non-physical."

But Harper also speaks to the contemporary secularists who interpret the religious experience as "nothing but" a sublimation of the physical. On this model, as Sartre has accurately pointed out, authentic interpersonal relationships are impossible.

The pervasive question of Harper's work is thus, "To what extent do we love God in our love for others, and to what extent can we learn to love each other in God?" The question is intensely relevant to those of us who wish to transcend the monastic-puritanical abuse of sex toward a more constructive

and biblical) balance --at the same time resisting the tendency toward the opposite extreme of the Playboy-instrumental view of sex.

In developing his theme of the equi-
ality of the mystical and the existential, Harper offers fresh and incisive analysis of the love affairs of R. M. Rilke, Heloise and Abelard, Bendrix and Sarah in Graham Greene's The End of an Affair, Martin Buber, the lover of the Song of Songs, St. John of the Cross, Cathy and Heathcliff in Bronte's Vuthering Heights, and Alain-Fournier.

The conclusion is that to dichotomize love is inevitably reductionistic. "God does not ask men to love Him alone--in spite of what celibates and virgins have said--but to love Him in loving their neighbor. . . . Christianity badly needs new kinds of saints, not enclosed puritans, but men and women like Jesus who stay in and with the world to the end, and, if possible, beyond."

Augustine said that man is made for love, that "our hearts are restless until they rest in thee"; but Augustine also said, "The love of God comes first in the order of enjoining, but the love of our neighbor first in the order of doing. . . . Love therefore thy neighbor; and behold that in thee whereby thou lovest thy neighbor; there wilt thou see, as thou mayest, God." Thus Jesus summarized the law in two imperatives: Love God! and Love your neighbor! But Paul said that the whole law is completed in one sentence: "You shall love your neighbor as yourself."

The source of authentic interpersonal love is a prior free and sacrificial love. But in the words of the Apostle we are capable of that only "because he first loved us."

In his concluding chapter, Harper suggests that it is the discovery of the supremacy of responsive love which enables some lovers to endure the loss of each other without incurable despair. Perhaps we could here qualify the well-taken stand on the equality of the existential and mystical dimensions of love by Tillich's insistence that it is only when personal commitment has as its object a wholly worthy object that what he calls "existential disappointment" can be avoided. The commitment therefore should be proportioned to the ultimacy of the object. Thus it is only as I do indeed worship God in my love for my wife that I can endure with equanimity the inevitable disappointments of human finitude.

I have found the careful reading of this work to be one of the most exciting and rewarding projects of recent days and highly commend the same to my friends who are readers of this Journal. Perhaps through this means some of us who have denied theologically the sacramental character of sexual love might nonetheless achieve and appropriate a measure of that sacramental character existentially.

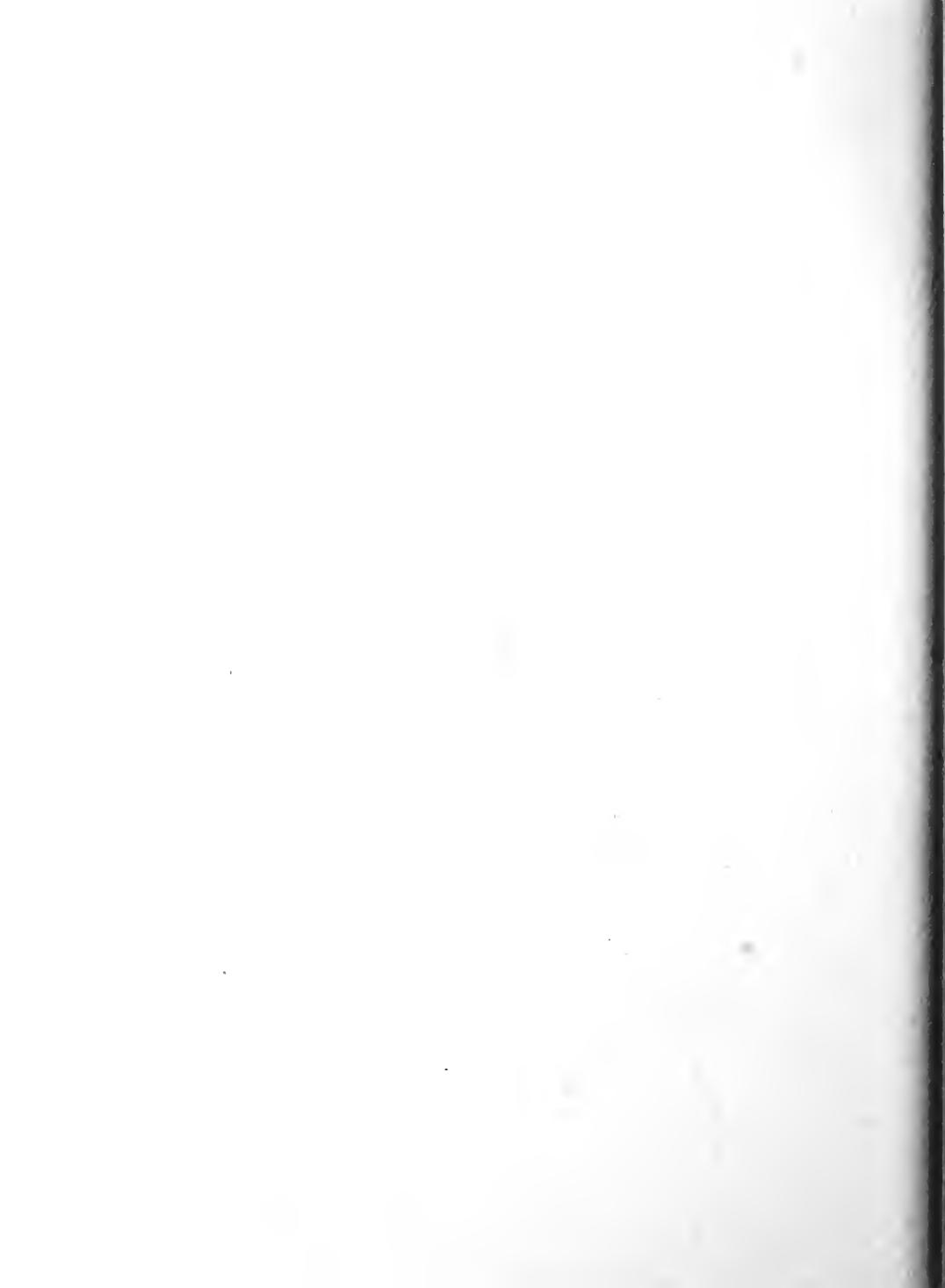
David R. Dilling

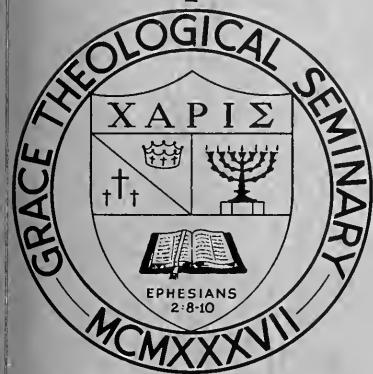
Grace College

BOOKS RECEIVED

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- THE WYCLIFFE HISTORICAL GEOGRAPHY OF BIBLE LANDS. By Charles F. Pfeiffer and Howard F. Vos. Moody Press: Chicago, 1967. 588 pp. 9 maps. \$8.95.
- LETTERS TO AN AMERICAN LADY. By C. S. Lewis. William B. Eerdmans Publishing Co., Grand Rapids, 1967. 121 pp. \$3.95.
- THE MOUNTAIN THAT MOVED. By Edward England. William B. Eerdmans Publishing Co., Grand Rapids, 1967. 126 pp. \$3.50.
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- PROCLAIMING THE NEW TESTAMENT: THE GOSPEL OF LUKE. By Ralph Earle. Baker Book House, Grand Rapids, 1968. 109 pp. \$2.95.
- THE PREACHER AND HIS MODELS. By James Stalker. Baker Book House, Grand Rapids, 1967. 284 pp. \$2.95, paper.
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- THE DEATH CHRIST DIED: A CASE FOR UNLIMITED ATONEMENT. By Robert P. Lightner. Des Plaines, Illinois: Regular Baptist Press, 1967. 151 pp. \$2.95.
- YOUR TEEN-AGER AND YOU: A BOOK FOR PARENTS. By Anna B. Mow. Grand Rapids: Zondervan Publishing House, 1967. 96 pp. \$2.95.
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- THE WITNESS OF THE STARS. By E. W. Bullinger. Kregel Publications, Grand Rapids, 1968. 204 pp. \$5.95.
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- SAUL BELOW: A CRITICAL ESSAY. By Robert Detweiler. William B. Eerdmans Publishing Company, Grand Rapids, 1967. 48 pp. 85¢, paper.







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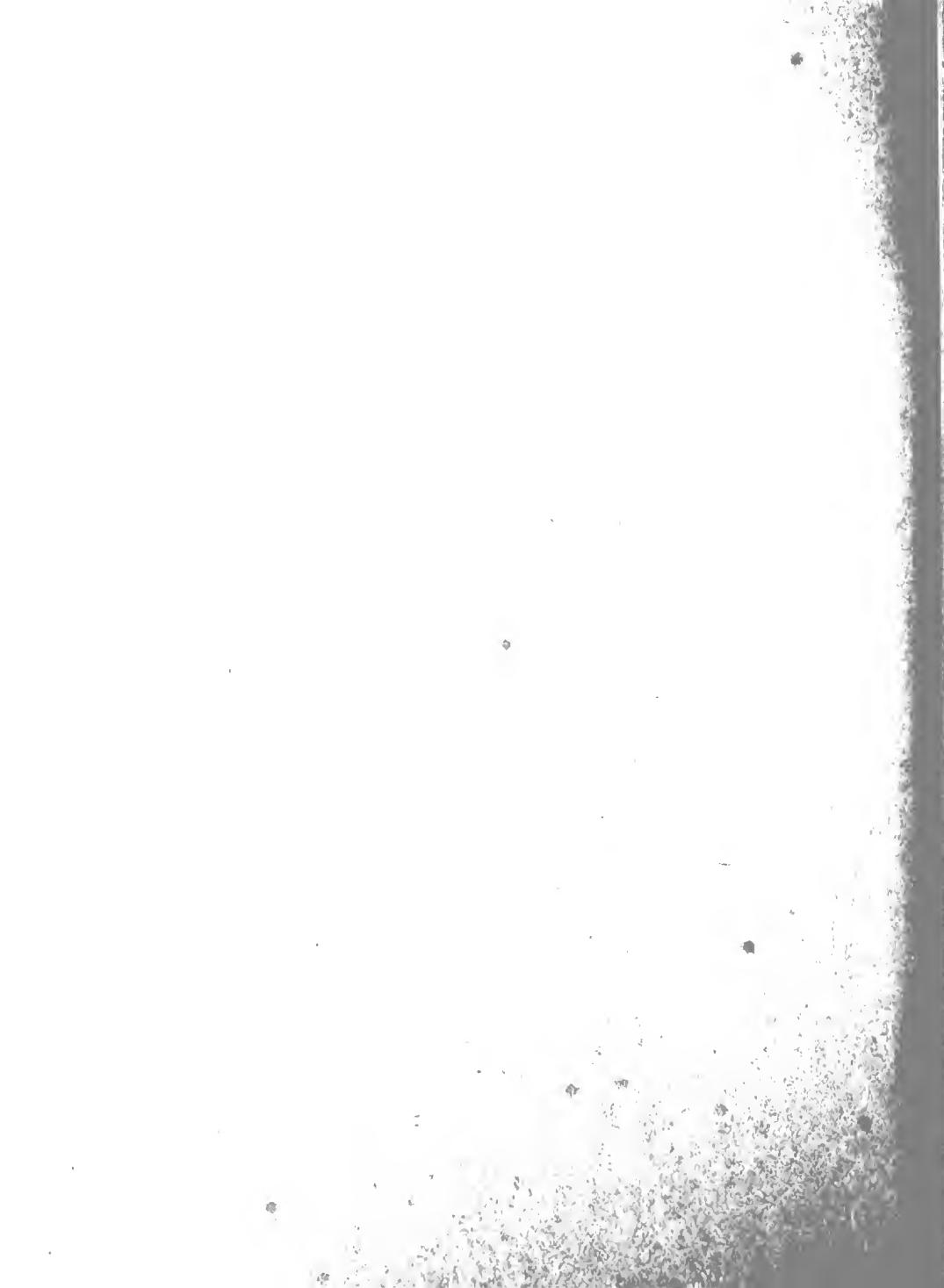
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THE SMALLEST MUSTARD SEED— MATTHEW 13:32

W. HAROLD MARE

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It is to be recognized that the Bible is not intended to be a text book on science but rather is a written revelation of God's redemptive history, involving the fulfillment of that redemptive plan in the death and resurrection of Jesus Christ.

However, presupposing a God of truth who has revealed a rational and inerrant written communication to his rational creature, man, we have the right to expect that this communication, the Bible, when touching on science and secular, historical matters will express such material accurately and meaningfully.

How, then, for example, is the statement of Jesus in Matthew 13:32 to be understood, a verse which sets forth the mustard seed as being "the least of all the seeds"? Is this statement scientifically accurate, the phrase seeming to express in the language and understanding of that day the fact that the mustard seed was the smallest seed, a statement which might well be disputed by a modern day botanist?¹

The Greek text of Matthew 13:32 which is to be examined in the light of the linguistic and historical sitz im leben is as follows:

ho² mikroteron men estin pantōn tōn spermatōn, hotan de auxēthēi, meizon tōn lachanōn estin kai ginetai dendron, hōste elthein ta peteina tou ouranou kai kataskēnou en tois kladois autou.

This paper was presented at the Thirteenth General Meeting of the Midwestern Section of the E. T. S., April 19, 1968, in response to a paper by Dr. Daniel Fuller entitled, "Banjamin Warfield's View of Faith and History" (Bulletin of the Evangelical Theological Society, Vol. 11, No. 2 [Spring 1968], pp. 75-83). Dr. Fuller rejects Warfield's views of Biblical inerrancy and believes that Jesus "deliberately accommodated his language in non-revelational matters to the way the original readers viewed the world about them, so as to enhance the communication of revelational truth." For example, he insists that "although the mustard seed is not really the smallest of all seeds, yet Jesus referred to it as such because to the Jewish mind of Jesus' day, as is indicated by several passages from the Talmud, the mustard seed denoted the smallest thing the eye could detect" (p. 81).

It is well to observe how Matthew 13:32 is translated by some of the more modern versions. They fall into three basic categories as follows:

1. THOSE TAKING THE COMPARISON WORDS AS SUPERLATIVE

"Which indeed is the least of all seeds...it is the greatest among herbs, and becometh a tree..." (KJV).

"It is the smallest of all seeds...it is the greatest of shrubs and becomes a tree..." (RSV).

"It is the smallest of all seeds...it is the largest of plants and grows into a tree..." (Goodspeed).

"welches das kleinste ist unter allen Samen...so ist es das grösste unter dem Kohl, und wird ein Baum..." (Luther).

2. THOSE TAKING THE FIRST COMPARISON WORD AS SUPERLATIVE BUT THE SECOND ONE AS COMPARATIVE

"It is the smallest of all seeds...it is bigger than any plant and becomes a tree..." (Berkeley).

"This indeed is the smallest of all the seeds; . . . , it is larger than any herb and becomes a tree..." (Roman Catholic Confraternity Edition).

3. THOSE TAKING THE FIRST COMPARISON WORD AS COMPARATIVE, BUT COMBINING IT WITH THE IDEA OF TOTALITY, AND THE SECOND WORD AS COMPARATIVE

"Which indeed is less³ than all seeds; . . . it is greater than the herbs and becometh a tree..." (ASV).

"It is less than any seed on earth...it is larger than any plant, it becomes a tree..." (Moffatt).

It is evident from the variation in these translations sampled that there is a struggle to find adequate words with which to express the meaning of the Greek words.

THE GREEK COMPARATIVE AND SUPERLATIVE IN THE NEW TESTAMENT

In contrast to the rather distinct and separate categories occupied by the comparative and superlative in classical Greek,⁴ these two forms of comparison in the New Testament are less distinctive and tend to overlap. Actually the superlative form is on the decline in the New Testament.⁵

As to meaning and function Robertson, in noting a blurring of distinction between the comparative and superlative in the New Testament, observes that the comparative can be used when three things are compared (I Cor. 13:13) as well as be found in its usual sense of comparing two things (I Cor. 12:23, Luke 7:42f).⁶

It is to be observed further that as the New Testament superlative, besides having the formal superlative sense, like biggest, fastest, etc., can have the elative force of "very," so the comparative also may be used in the elative sense (Acts 24:22; 25:10; II Tim. 1:18; John 13:27).⁷

Robertson observes that the comparative has both the ideas of contrast or duality (*Gegensatz*) and of the relative comparative (*Steigerung*), the latter idea being the dominant thought in most of the New Testament examples, the notion of duality, however, always being in the background (cf. Matt. 10:15; II Pet. 1:19; I Cor. 11:17; I Cor. 1:25).⁸

THE MEANING OF IMPORTANT WORDS IN MATTHEW 13:32

In the discussion of the meaning of the words important to the understanding of Matthew 13:32, mikroteron is the first to be considered, being a comparative form used five times in the New Testament, two of which occurrences are used similarly in parallel passages, Matthew 13:32 and Mark 4:31. Two other uses are likewise in parallel passages, Matthew 11:11 and Luke 7:28, in which Christians are compared in greatness to John the Baptist, with the thought that, although none humanly born is greater (meizōn) than John, yet he who is "smaller" (mikroteros), or "smallest" is greater (meizōn) than he.⁹ The comparative sense of mikroteros here is to be preferred, for the comparison involves a duality between John the Baptist and another individual who, on the one hand, is considered smaller and, on the other, greater than John. Cullmann presents an interesting thought that mikroteros in Matt. 11:11 (and Luke 7:28) should be translated "younger," this being a reference to Christ as John's greater successor,¹⁰ an idea which fits the concept of John 3:30.¹¹

The last New Testament use of mikroteros is found in Luke 9:48 where "the smallest" one (ho mikroteros) among all the disciples is declared to be great (megas). The article used here may make the superlative translation preferable by specifying the one among all, but if this were the idea exclusively, it would seem that the comparative or superlative¹² form would more likely have been used than megas in the conclusion of the thought.

The comparative, meizōn, is common in the New Testament, occurring some fifty times,¹³ often used in comparing two things (as Matt. 23:17, 19; Luke 12:18; John 4:12), sometimes comparing more than two things (as John 10:29, etc.)¹⁴ and sometimes having a superlative meaning when comparing a number of things or persons (as Matthew 18:1, 4; Mark 9:34; Luke 9:46). Thus, it is evident that the testimony is mixed as to the specific usage of meizōn, the context alone having to determine its meaning whether comparative, "greater," or superlative, "greatest." In the context of Matthew 13:32 the seed, when grown (auxēthēi, effective, punctiliar aorist passive) is declared to be meizōn with respect to the lachana, not necessarily in respect to every lachanon, nor "greater" in every way, but greater by becoming dendron, tree-size,¹⁵ the duality concept¹⁶ being emphasized between the mustard seed which grows larger and the other garden herbs which at maturity are not so large.

Regarding sinapi, it is difficult to determine specifically the exact species of mustard seed called in the text kokkos sinapeōs,¹⁷ it being identified by most as being brassica (or, sinapis) nigra (black mustard), but also claimed as being sinapis alba (white mustard, a view held by Dalman), sinapis orientalis (Pratt), sinapis arvensis (Dalman), salvadora persica (Royle), phytolacca decandra (pokeberry) (Frost), and phytolacca dodecadandra (an Abyssinian species of pokeweed).¹⁸ At any rate, Jesus identifies it with sperma, a seed from which anything springs, but in the botany area, a seed from which a plant germinates,¹⁹ in the context being further compared not only with all spermata generally, but in particular with the lachana, a vegetable species of plants, the garden herbs, in contrast to the wild plants.²⁰

The dendron here need not be considered the timber tree, but can include tall plants (Hdt. 1.193) and such small trees as the olive tree (Ar. Av. 617). The mustard seed here would be that plant which would grow to small tree size, up to ten feet in height.²¹

Thus, this verse conveys the thought that a small seed, some species of the mustard seed, of the biological phylum, the spermatophyta,²² of which there are more than 126,000 species,²³ of that subdivision of seeds called the garden, or cultivated, herbs, has the unusual characteristic of developing from a very small size to that of tree size, not the largest tree category, but to a height considerably larger²⁴ than that to which herb seeds usually grew. Such a comparison from smallness to largeness was a fitting illustration to express an aspect of the kingdom of heaven, that is, although seen to be extremely small in its beginning, it develops into an organism of considerable size.

A RESULTANT INTERPRETATION AS TO THE SIZE OF THE MUSTARD SEED IN RELATION TO THE SCIENTIFIC EVIDENCE

Some, as Daniel P. Fuller, have understood that such passages as Matthew 13:32 involve scientific error. Fuller says that Jesus found it necessary to illustrate the small beginnings of the kingdom of God,

. . . by referring to what His hearers considered to be the smallest seed (Matt. 13:32; 17:20). Although the mustard seed is not really the smallest of all seeds, yet Jesus referred to it as such. . . .

Surely God and Jesus subserved the interests of truth more by accommodating themselves to the people's understanding of botany than they would have by being as careful to be inerrant in this non-revelational matter as they were in revelational ones.²⁵

Jesus' statement in Matthew 13:32 about the size of the mustard seed need not, and has no reason to, be interpreted as contradictory to scientific evidence for the following reasons.

In the first place, although, as noted above, the orchid seed may be the smallest, or one of the smallest plant seeds, and thus smaller than the mustard seed, it is not necessary to consider Jesus' statement in Matthew 13:32 as containing scientific error since the class of seeds with which the mustard seed is associated is the garden herb group (lachana) which may possibly be interpreted as being the "all the seeds" category to which reference is made in the earlier part of the statement, "all" there being limited to the specific group (lachana) under consideration in the total context of the verse.²⁶ Since the mustard seed probably was cultivated in Palestine in ancient times, for its oil,²⁷ it may be argued that Jesus, when speaking of this type of seed, was talking about it in a comparison with all those seeds which were planted by farmers for food. Since panton is used with the lachana group in the parallel passage in Mark 4:31, it may be further argued that the panton ton spermaton group in both Matthew 13:32 and Mark 4:31 is intended to mean only the lachana species, the "all the garden herb" group. In this limited context of garden herbs then, Jesus speaks of the mustard seed as extremely small.

With "all the seeds" being understood as limited in this way by the context, the minute orchid seed²⁸ need not be considered as being included by Jesus in His statement. It is to be observed that if Jesus had said, "The mustard seed is smaller than the orchid seed," He would have seemed to have spoken erroneously; but this He did not say.

Secondly, that the expression comparing smallness with the size of mustard seed was a common Jewish saying²⁹ argues for the fact that scientific literalness and preciseness need not be pressed upon it, it being able to be understood then, as men certainly understand it now, as a general and popular expression of smallness. Compare such sayings as, "the four corners of the earth" (Isa. 11:12; Ezek. 7:2), and "the sun rises" (Matt. 5:45) which also must not be pressed as being expressions of a technical scientific nature, being understood by all today as describing in general what men from their localized and limited positions in a material world see and experience.

However, it is to be realized that Jesus, in using the common Jewish proverbial expression of the mustard seed as a figure of smallness, did so only because the proverbial expression so used was a true and accurate statement, including those implications involving scientific data regarding the mustard seed, both as to its very smallness as a seed and to its moderate largeness when grown.

In posing the doctrine of total Biblical inerrancy, two basic principles are always to be found together (as is seen to be true in Matthew 13:32) in Biblical statements and propositions:

1. The words and concepts used are understandable to the hearers and readers. (Compare Paul's use of anēr in Acts 17:31, a term understandable to the Athenians, instead of the term huios tou anthrōpou which would rather be meaningful to those who were exposed to the Old Testament Scripture and its background.)
2. Those words and concepts used are likewise true and accurate, containing no error of fact, doctrine or judgment.

It is not that one or the other of these principles applies, but that both of them are true at the same time in all Scriptural statements, as is the case in Matthew 13:32.

Furthermore, the phrase in which mikroteron is found in Matthew 13:32 may be translated as follows, "a grain of mustard seed. . . which is a smaller of all the seeds," or, better expressed, "a smaller group (or, example) from, or, out of, the total group of all the seeds," this translation and/or paraphrase being possible because the phrase can be taken as a partitive or ablative genitive after the comparative,³⁰ and because the form mikroteron is anarthrous³¹ even as kokkos sinapeōs is anarthrous and translated "a grain of mustard seed,"³² and, being comparative in form, it can be taken as a true comparative in meaning, such as certain other New Testament comparative forms elsewhere are to be taken, as has been seen above.³³

If the assumption be made that the comparison expressed in Matthew 13:32 involves more species of seeds than just the garden herb group, and, if the mikroteron phrase is translated, "a smaller group (or, example) out of all the seeds," then, in such a context, the mustard seed species would compare favorably with the orchid seed species, as being another example, along with the orchid, of "a smaller seed group."

It is to be observed that the elative sense, "very," is a possible interpretation of comparatives in some contexts, but not in this case, since the comparative here is used with a following genitive rather than as an adverbial modifier of the verb, as is seen in the elative comparatives in Acts 24:22; 25:10; II Tim. 1:18; John 13:27 (also MS D, Acts 4:16³⁴ and 10:28), where the idea of "very" fits.

An additional argument for taking mikroteron as comparative in meaning is that it is thus parallel in meaning, as well as form, with the succeeding comparative, meizōn, which a number of the versions take also as comparative in meaning, translating it, "bigger," "larger," "greater,"³⁵ the complete comparative picture in the verse thus agreeing with Robertson's thought that "the notion of duality always lies in the background" of the comparative.³⁶

Even if mikroteron be taken as superlative in meaning, the verse still need not be interpreted as teaching that the mustard seed is exhaustively the smallest of the seeds, inasmuch as being anarthrous, it may be translated, "a smallest group out of all the seeds."

At any rate, mikroteron taken either comparatively or superlatively in the manner suggested above may, together with the whole ho relative clause, be properly interpreted as teaching that the seed mentioned (sinapi), whatever its specific nature,³⁷ is to be thought of as

a seed group which develops into a plant larger than the garden herbs (lachana) with which class it seems to be a part, and also which begins in its growth as a very small seed (as presumably other lachana begin) being "a smaller" or "a smallest" seed of all the seed groups (pantōn tōn spermatōn).³⁸

Therefore, on the basis of the above discussion, it is not necessary to consider that Matthew 13:32 in its sitz im leben includes a botanical scientific error, since the text can be culturally, historically and linguistically interpreted as describing scientific phenomena in general, but accurate, terms which agree with current Greek syntax and are readily understandable in this terminology as presenting that which men ordinarily see and experience in the material world, this text being an accurate and adequate expression of truth coming from a God of absolute truth who has revealed Himself through the propositional truth of the Bible.

DOCUMENTATION

1. Compare Moldenke's remarks about the orchid seeds "now usually regarded as the smallest in the world, being actually as fine as powder." H. N. Moldenke and A. L. Moldenke, Plants of the Bible (Waltham, Mass.: Chronica Botanica Company, 1952), p. 61.
2. Mark 4:31 in the parallel passage has the masculine relative pronoun, hon, which strictly agrees grammatically with the masculine, kokkos, whereas Matthew is evidently thinking more of to sperma and so uses the neuter, ho. See W. C. Allen, Gospel According to S. Matthew, in the International Critical Commentary (New York: Charles Scribner's Sons, 1907) p. 151. The text of Mark 4:31 is much the same in Greek, but it is to be noted that pantōn there is also used with tōn lachanōn.
3. Webster's Collegiate Dictionary, 5th edition says under "less," "syn. less, smaller, fewer. Less (opposed to greater, more) refer esp. to degree, value, or amount; smaller (opposed to larger) esp. to size, dimensions, or amount. . . ."
4. H. W. Smyth, Greek Grammar, rev. by G. M. Messing (Cambridge: Harvard University Press, 1963), pp. 278-283.
5. F. Blass and A. Debrunner, A Greek Grammar of the New Testament, translated and revised by R. W. Funk (Chicago: Univ. of Chicago Press, 1961), p. 33. A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, 3rd ed. (London: Hodder and Stoughton, 1919), p. 28.
6. Robertson, op. cit., p. 668; and J. H. Moulton, A Grammar of New Testament Greek, 3rd ed., Vol. I (Edinburgh: T. & T. Clark, 1908), p. 236.
7. Compare the superlative, elachistos, in Luke. Moulton, op. cit., Vol. I, p. 236.
8. Robertson, op. cit., p. 663.
9. These two passages are identically word for word in the Greek text except that Matt. 11:11 has tōn ouranōn instead of tou theou found in Luke 7:28.
10. Blass-Debrunner, op. cit., Par. 61, p. 33, notes this idea of O. Cullmann, Con. Neot. 11 (1947) 30, which they say was also the concept of Franz Dibelius.

11. Compare Luke 22:26 where D it vg^{c1} sy sa have mikroteros instead of neōteros, providing the interesting suggestion that the former word in the comparative might be considered equivalent to the meaning in neōteros.
12. Regarding comparison forms of megas, Moulton (op. cit., Vol. I, p. 78) observes that megistos "is practically obsolete in Hellenistic: its appearance in II Peter is as significant as its absence from the rest of the New Testament."
13. Robertson, op. cit., p. 277.
14. However, this usage could be interpreted as expressing duality, two classes again being compared, the Father on the one hand, all other beings and forces on the other. Compare also in this connection John 14:12; Hebrews 11:26; III John 4.
15. Compare J. A. Broadus, Commentary on the Gospel of Matthew (Philadelphia: American Baptist Publication Society, 1886), p. 296.
16. Robertson, op. cit., p. 663.
17. W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament, 4th revised edition. (Chicago: University of Chicago Press, 1957), "sinapi"; A. Plummer, An Exegetical Commentary on the Gospel According to S. Matthew (London: Robert Scott Roxburghe House, 1915), p. 194.
18. Moldenke, op. cit., pp. 59-61.
19. J. H. Thayer, A Greek-English Lexicon of the New Testament, rev. (New York: American Book Company, 1889), "sperma."
20. Lachanon is from lachainō, to dig; thus developed the idea of herbs grown on cultivated (dug-up) land. Thayer, op. cit., "lachanon."
21. Thayer, op. cit., "sinapi"; Moldenke, op. cit., p. 60.
22. Webster's New International Dictionary, 2nd ed., unabridged (Springfield, Mass.: G. & C. Merriam Co., 1956), "plant."
23. Webster, op. cit., "spermatophyta."
24. It is not necessary to assume that the sinapi when grown was large enough and strong enough to be a nesting place for birds. All the verb kataskēnō ("settle") need imply is that small birds temporarily perched on its branches. See Moldenke, op. cit., p. 61.
25. Daniel P. Fuller, "Benjamin B. Warfield's View of Faith and History," pp. 10, 11, a paper presented at the Nineteenth Annual Meeting of the Evangelical Theological Society, Dec. 27-29, 1967, Toronto Bible College, Toronto, Canada, and published in the Bulletin of the Evangelical Theological Society, Vol. 11, No. 2 (Spring, 1968), pp. 75-83 (see pp. 81 and 82).
26. Compare, for example, "all" limited by the context in John 6:37 and John 12:32.
27. Moldenke, op. cit., pp. 59, 61.
28. A number of kinds of orchids were known to be native to Palestine. Moldenke, op. cit., p. 61.
29. Plummer (op. cit., p. 194) says, "'small as a mustard seed' was a Jewish proverb to indicate a very minute particle." See also H. Alford, The Greek Testament, Vol. I (New York: Harper and Bros., 1859), p. 132; H. A. W. Meyer, The Gospel of Matthew (New York: Funk and Wagnalls, 1884), p. 259; H. L. Strack and P. Billerbeck, Kommentar Zum Neuen Testament, 4th unchanged ed., Vol. I (München: C. H. Beck'sche Verlagsbuchhandlung, 1965), p. 669.
30. Actually the partitive and ablative genitives frequently blend into one another. See Robertson, op. cit., p. 519. Examples of the partitive genitive are tous ptōchous tōn

hagiōn (Rom. 15:26) and hoi loipoi tōn anthrōpōn (Luke 18:11); and, of the ablative genitive used after the comparative form, which construction is common in the New Testament are, ischuroteros mou (Matt. 3:11) and mikroteron hon pantōn tōn spermatōn (Mark 4:31), this latter example suggested by Robertson being in the parallel passage on the mustard seed. Robertson, op. cit., p. 516.

31. The other three uses of mikroteros (aside from Matt. 13:32 and its parallel, Mark 4:31) to which reference has been made above, Matt. 11:11, Luke 7:28; 9:48, all have the article and are to be translated, "the smaller" (possibly, "younger," Matt. 11:11), or "the smallest."

32. It is to be noted that the anarthrous form, kokkos, in Matt. 13:31 is generally translated "a grain. . . ." as is evidenced by the KJV, RSV, Luther, R.C. Confraternity Edition, and the ASV.

33. Compare meizōn used in the true comparative sense in Heb. 11:26; and John 14:12.

34. Moulton, op. cit., p. 236.

35. See the following English versions: Berkeley, Roman Catholic Confraternity Edition, ASV, and Moffatt's translation.

36. Robertson, op. cit., p. 663.

37. H. Alford, The Greek Testament, Vol. I (New York: Harper and Bros. 1859), p. 132.

38. Blanchan has said, ". . . the comparison between the size of a seed and the plant's great height was already proverbial in the East when Jesus used it. . . ." Through Moldenke, op. cit., p. 60.

THE GOSPEL MIRACLES—THEIR NATURE AND APOLOGETIC VALUE

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Carnell has correctly analyzed the present secular attitude toward the miraculous when he states that ". . .the conflict between Christianity and the scientific method shows itself no more perspicuously than in the latter's unequivocal, uncompromising judgment against the possibility of miracles."¹ The problem is not simply related to individual miracles. The controversy is with the whole principle of the possibility of the supernatural.

The purpose of this study is not to attempt a solution to every problem raised by the critic. Even if this could be done, it would not necessarily demand the faith of the unbelieving sinner. The Bible does however record the occurrence of many miracles and intends that they be recognized as an evidence of supernatural revelation. The purpose of this article is to discover the true nature of the Biblical miracles and to find what evidential value was intended in their occurrence. The study will attempt to find what positive self-authentication can be found in the Scriptures themselves where miracles are included in the revelation.

Because of the vastness of the subject and the limitations of this article, references will be confined largely to the miracles recorded in the Gospels.

Before proceeding to the burden of the study, two matters must be briefly discussed.

The Meaning of the Word "Miracle"

The word "miracle," from the Latin word miraculum, is so translated in the New Testament of the Authorized Version from two Greek words. On twenty-two occasions the word sēmeion is translated "miracle." This designation is employed to show that the supernatural event was a sign of divine authority. On eight occasions the word dunamis is translated "miracle" and the emphasis is here on the inherent ability of the agent. Frequently, supernatural events are also described as "wonders" through the use of the Greek words teras and thauma.

From the vocabulary of Scripture it can be observed that miracles are to be distinguished from works of providence, which are wrought through secondary causes, and from mere exotic occurrences of a "Believe It or Not" nature which fail to be "signs" teaching a lesson.

Buswell's definition of a Biblical miracle is concise but comprehensive:

A miracle is (1) an extraordinary event, inexplicable in terms of ordinary natural forces, (2) an event which causes the observers to postulate a super-human personal cause, and (3) an event which constitutes evidence (a "sign") of implications much wider than the event itself.²

While further discussion relating to the nature of miracles will follow, the preceding definition will connote the author's use of the word "miracle" in general usage.

The Historical Evidence for the Gospel Miracles

If the New Testament documents are accurate in their historical record, there can be little question about the historical evidence for the miracles. It is for this reason that those who question the validity of miracles must also deny the accuracy of the record. Van Til, making reference to Barth, demonstrates how the denial of miracle relates to the denial of history.

In a sermon of Matthew 14:22-23, he [Barth] treats of Jesus' walking on the water to meet his frightened disciples. The same miracle that took place then for the disciples, he argues, now takes place for us. Are we to say to ourselves that this is an event in the past? No indeed! The same Jesus comes to us now and in the same way that he did then, namely, through a storm. Barth does not say that the physical event spoken of did not take place, but in his exposition it has no unique position.³

Bultmann is more radical in his denial of the historical record. He believes that Hellenistic miracles can be found everywhere. He does not doubt that Jesus performed deeds which both in His eyes and in those of His contemporaries were "miracles," but most of the accounts of miracles in the Gospels are the distillation of legends or at least have a legendary trimming. The course of their history in tradition was one in which the motives changed, and variants and exaggerations occurred.⁴

What Bultmann has attempted to do is to separate the "real" history of Jesus from the Gospel accounts of Jesus' life. If this can be done, the miraculous aspects can be relegated to the "legendary trimming" found in the Gospels. To all such attempts at denying the miraculous, Machen's words of a past generation are still apropos:

The plain fact is that this "quest of the historical Jesus," as it has been called--this effort to take the miracles out of the Gospels--has proved to be a colossal failure. It is being increasingly recognized as being a failure even by the skeptical historians themselves. The supernatural is found to be far more deeply rooted in the Gospel account of Jesus than was formerly supposed.⁵

In a similar statement Machen affirms:

The outstanding result of a hundred years of effort to separate the natural from the supernatural in the early Christian view of Jesus is that the thing cannot be done. The two are inseparable. The very earliest Christian account of Jesus is found to be supernaturalistic to the core.⁶

Accepting the Biblical record as reliable and the description of the miracles as authentic, a study of the nature and evidential value of the miracles may now be pursued.

THE NATURE OF THE GOSPEL MIRACLES

The word "miracle" in modern usage has received so many connotations that its meaning has become almost ambiguous. When the meaning is broadened so that every unusual happening is a "miracle," the Gospel miracles lose their distinctiveness. When the meaning is narrowed by antisupernatural scientism, Biblical miracles become impossible. The miracles of the Gospels will not allow for either explanation.

The Gospel Miracles and Pagan Similarities

Saintyves, as quoted by Van Der Loos, states:

Comparative religion reveals that belief in miracles is universal. In every religion we find miracles resembling those of Judaism, Christianity and Catholicism. They are all acts through faith and for faith, with the sole difference that they relate to varied deities.⁷

The implication of the above statement is that because there are certain similarities to be found in all miracle accounts, we must conclude they are all also of the same nature.

A study of the miracles reveals that the New Testament accounts do have much in common with the pagan stories, both in material and in form. One can expect such similarities where there is a logical literary consequence of a certain situation. The question to be answered however is: Do the accounts of miracles in the New Testament and the pagan miracle stories resemble one another so closely that the conclusion must be reached that there is not only analogy of form but also a real dependence?⁸

The evidence from the Gospels presents a negative answer. It is the differences that are significant.

Van Der Loos, in answer to Saintyves, is careful to observe that the New Testament miracles have nothing to do with sorcery or magic. They happen by the Word of Jesus or His disciples. The stress falls on the necessity of faith for Jesus blinds man to His person. The place occupied by miracles in the whole of the proclamation of the gospel must always be borne

in mind.⁹ Form, style and type, which are common to both pagan and Christian miracles, do not go much farther than to point to analogies. One must explain the origin and existence of miracles from their own environment and situation. The nature of the Gospel miracles is different.

The Gospel Miracles and Psychosomatic Healings

In an effort to deny the supernatural nature of the Gospel miracles, many have sought to give "natural" explanations for them. It has been fashionable, in particular, to explain the miraculous healings in terms of psychosomatic response. Thus Ritschl has stated: "Miracle" is the religious name for an event which awakens in us a powerful impression of the help of God, but is not to be held as interfering with the scientific doctrine of the unbroken connection of nature.¹⁰

Schleiermacher likewise asserts Christ was able to deliver people from their sufferings by virtue of His moral purity, that is to say, His great spiritual powers and His dominating will acted on a depressed will, something which our experience allows us to understand.¹¹

It is not denied that many physical ailments have a psychosomatic base. Often when the mental condition is corrected, the physical condition rights itself. Little notes, "Some medical authorities estimate that upwards of eighty percent of the illnesses in our pressurized society are psychosomatic."¹²

A closer look at the Gospel miracles, however, shows that a psychosomatic explanation will not suffice. The resurrection of Lazarus from the dead (John 11) certainly involves a supernatural outside force. The various cleansings from leprosy are out of the psychosomatic category. The man born blind (John 9) needed more than the comfort of a "depressed will."

Exponents of the above view should also be made aware of the implications of their theories. If miracles are to be denied or "reinterpreted" because they interfere with nature's laws, Christianity has little to offer. If Jesus could not raise the dead or cleanse the leper, what comfort is there for a human race that knows the reality of death and disease? Jesus becomes a mere man and faith in Him nothing more than a delusion. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

The Gospel Miracles and Natural Law

For those who have a mechanically conceived world-view, miracles are considered impossible. They are a transgression of the laws of nature in a world-view that will not allow for outside interference. Christians have reacted to this denial of miracle with various answers.

Some suggest that it is misrepresentative to define miracles as a "transgression" of the laws of nature. Miracles, they say, simply employ a "higher" natural law, which at present is unknown to us. Thus Carnell states: ". . .since laws yet unknown and unplotted may be called

into account for some areas of experience which have not yet been mastered, they may be called in to explain all."¹³

Carnell has silenced the critic with this answer, but in the process he has also destroyed the very point he has set out to make. Little has well observed in relation to this issue,

A "law," in the modern scientific sense, is that which is regular and acts uniformly. To say that a miracle is a result of a higher "law," then, is to use the term in a way that is different from its customary usage and meaning.¹⁴

If miracles are the result of a higher law, scientists may yet discover this law. The Gospel miracles would then not be unique. They would simply be the evidence of a superior intelligence or prior discovery. They would not evidence the power of a sovereign God.

To say that miracles are not simply the employment of a higher natural law, however, is not to say they are a "transgression" of natural law. They are rather acts of creation--sovereign, transcendent acts of God's supernatural power. They may involve an interference with nature, but they do not contradict nature. Gerstner explains, "...the argument for miracle rests on the regularity of nature generally. There is no such thing as supernatural events except as they are seen in relation to the natural."¹⁵

Indeed, the Gospel miracles show a wonderful harmony of miracle with natural law. This is as it would be expected from the Maker of natural law. Explaining this harmony Lewis states:

If events ever come from beyond Nature altogether, she will be no more incommoded by them. Be sure she will rush to the point where she is invaded, as the defensive forces rush to a cut in our finger, and there hasten to accommodate the newcomer. The moment it enters her realm it obeys all her laws. Miraculous wine will intoxicate, miraculous conception will lead to pregnancy, inspired books will suffer all the ordinary processes of textual corruption, miraculous bread will be digested. The divine act of miracle is not an act of suspending the pattern to which events conform but of feeding new events into that pattern.¹⁶

The Gospel miracles, thus, are neither incompatible with natural law nor subject to the limitations of natural law. They are the works of the creator and sustainer of nature and an evidence of His sovereign will over nature and her laws.

The Gospel Miracles and Divine Providence

A subtle denial of the true nature of the Gospel miracles is to be found in the theology of immanence. The reasoning is as follows: What we call miracles are in the New Testament called "signs" and "wonders." But are not other events which we call non-miraculous or natural also viewed as signs and wonders in the Bible? In the Biblical view is not God behind

everything, the usual and the unusual, the common and the strange, and is He not behind them equally? If God is the soul of history are not all miracles simply natural events seen through consecrated eyes?

Pious as this view may sound, it fails to do justice to the Biblical record and becomes a denial of the miracles of Scripture.

It is true that God's providential care is evident in all the world. Nature is no stranger to his hand. It is governed by laws ordained by Him and thereby provides us with a determinate universe. But to apply the word "miracle" as it is used in the Biblical sense to all acts of God's providence is to deny nature its reality. Such a universe would make science impossible.

The Biblical miracles are clearly an interference with the existing laws of nature. To identify them with providence generally is also to deny their meaning.

The Gospel Miracles and Jesus Christ

Jesus fully recognized the existence and function of the laws of nature. To deny them would have involved a denial of his own creative power (John 1:3). His life was lived amid the function of natural law. Because a lack of food produces hunger, Jesus hungered (Matt. 4:2); atmospheric forces which created a stormy sea, involved his comfort as well. The relationship between Jesus Christ and natural law is best seen when we recognize He was not "against" natural law but sovereign "over" it.

Two things may be noted about the relationship of Jesus to the Gospel miracles which He performed.

First, with Van Der Loos, we observe that ". . . one point on which the Evangelists are unanimous is that Jesus acted with 'power.'"¹⁷ Luke states that ". . . Jesus returned in the power of the Spirit into Galilee. . ." (Luke 4:14). And further, "they were all amazed, and spake among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits, and they come out" (Luke 4:36). Clearly Jesus' miracles evidence the interference of supernatural power with an environment governed by natural law.

Second, we observe, ". . . the aim of Jesus' miracles was in all cases the salvation of mankind."¹⁸ This means that Jesus did not perform a single punitive miracle. Thus, when the disciples wished to call fire from heaven upon Jesus' enemies, he rebuked them and said, "the Son of Man is not come to destroy men's lives, but to save them" (Luke 9:56). It is not unlikely that even John the Baptist expected punitive miracles. His question, "Art thou he that should come or do we look for another?" (Matt. 11:3), may well have been asked because he expected Jesus to baptize also "with fire" (Matt. 3:11-12).

Thus the true nature of the Gospel miracles must be seen in relation to the person and mission of Jesus Christ. In Him are found their source, their purpose and their impact.

THE EVIDENTIAL VALUE OF THE GOSPEL MIRACLES

Everyone who reads the Gospels must be struck by the fact that the Jewish leaders do not seem to be in the least affected by the miracles of Jesus. It is not because they know of Jesus' miracles only through hearsay, for they were often eyewitnesses to them (Matt. 9:1-8).

The same indifference can also be observed by the populace. After the five thousand were fed Jesus said to those who sought Him, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26).

If miracles could not demand the faith of those who saw them, should we expect them to do so of people today? What is the evidential value of the Gospel miracles? Will they command the intellectual man's assent? These and similar questions now receive our attention.

The Validity of Scriptural Testimony

It is necessary to recognize the validity of the historical record before proceeding to the evidential value of miracles. It must be made clear that the miracle accounts are not a matter of myth or folklore but are accounts of real happenings. Their evidential value depends upon this.

Ramm has listed several reasons for belief in the historical reliability of the miracles.

First, there were many miracles performed before the public eye. No effort is made to suppress investigation.¹⁹

Second, some miracles were performed in the company of unbelievers. The presence of critics had no influence on Jesus' power.²⁰

Third, Jesus performed His miracles over a period of time and in great variety. He was not limited in his repertory.²¹

Fourth, we have the testimony of the cured. Frequently the healed person is said to have gone proclaiming that he was healed.²² Unless the whole Gospel record can be proven false, the miracles must be accepted as historically real.

The Nature of the Evidential Value

The problem which confronts us next is: If the evidence is convincing that Christ did work miracles, what do these miracles prove?

We have already observed that neither the Jewish leaders nor the Palestinian populace were necessarily affected by Jesus' miracles although they saw and believed them. Obviously,

if there is an evidential value to miracles, it must involve more than rational assent. Several observations can be made.

The Gospel miracles are not isolated events. They form a part of the message of Christ which must be accepted or rejected but which cannot of itself produce faith.

Inseparably linked with the message of Christ is the person of Christ. The miracles are not simply works wrought by Christ but "are rather a constitutive element of the revelation of God in Christ."²³ A recognition of the miracles of Christ was to be accompanied with a recognition of the commission of Christ. Therefore Jesus said to the unbelieving Pharisees, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:28). Nicodemus seems to have recognized this fact when he said to Jesus, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him" (John 3:2).

Nor can we separate the evidential value of miracles from the subject of personal faith. When Mark states that Jesus could do no mighty work in Nazareth, "save that he laid his hands upon a few sick folk, and healed them" (Mark 6:5), there seems to be a suggestion of inability on the part of Jesus. However, Matthew's rendering of the same account tells us the inability was "because of their unbelief" (Matt. 13:58). It is significant, as Van Der Loos observes, that the censure of the Jewish leaders nowhere falls on the miracles of Jesus as such, but on attendant circumstances. He is reproached with healing on the sabbath (Matt. 12:10-14). They resent Jesus saying that He can forgive sins (Matt. 9:3).²⁴ Even at Jesus' trial the miracles were not discussed although the Old Testament spoke against any magic in Israel (Exod. 22:18). The reason evidential value was lacking in the miracles is not because they were unreal but because unbelief stood in the way.

One further observation needs to be made. Closely related to the rejection in unbelief is the cause of unbelief, namely, the spiritual blindness of the human heart.²⁵ As "the heavens declare the glory of God" (Ps. 19:1) but darkened hearts fail to see, so the miracles manifest the power of Christ but blinded minds fail to understand. To the Christian the evidential value is obvious, but to the unregenerated heart it is unconvincing.

The evidential value of miracles is therefore not of such a nature that the "rational" mind must give assent and faith must follow. It is rather a part of the witness concerning the person and message of Christ that may be accepted or rejected. The miracles are simply a part of the larger evidence of the whole testimony of Christ--and beyond this, of the whole Bible. They were never intended to be a separate and unrelated proof of Christianity. They are a part of the whole.

The Apologetic Content of the Gospel Miracles

When miracles are recognized as a part of the self-vindicating aspect of divine revelation, they supply a powerful apologetic value to the Christian witness.

A revelation of Christ's glory. After Jesus performed his first miracle at Cana of Galilee John writes, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:1). It is most fitting that the revelational aspect of Jesus' first miracle is thus emphasized. Thus Garvie writes:

. . . a Christ who being Son of God, and seeking to become Saviour of men, wrought no miracle, would be less intelligible and credible than the Jesus whom the Gospel records so consistently present to us.²⁶

A study of the Gospel miracles reveals how well they do manifest the glory of Christ. They are, as Garvie states, altogether congruous with His Person, His mission, and His message. He is Himself supernatural in His sinless, perfect, moral character, and in His religious consciousness of representing God to man as Messiah and Son of God.²⁷

The reason Christ's glory was recognized by some and not by others has already been stated. Spiritual blindness hindered the unbelieving from seeing it. Bruce elaborates on this point by observing,

The Pharisaic method was to begin at the outside. Starting from the data of miraculous signs viewed abstractly as mere wonders, they tried to read the heart, and they failed. The method of the disciples was to start from within and reason outwards. Discerning the spirit of Jesus with the clear vision of an honest heart, they read in the light of it all His outward conduct, and saw in all His acts, miraculous or otherwise, the self-manifestation of the Christ, the Son of the living God.²⁸

As a revelation of Christ's glory, the miracles relate to His offices of Messiah, Prophet and Priest.

When John the Baptist, through his disciples, asked Jesus, "Art thou he that should come, or do we look for another?" (Matt. 11:3), the answer was, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk. . ." (Matt. 11:4-5). The coming of Christ and the miracles he performed meant that the Messianic era had dawned.

After the death of Moses, the Old Testament record states:

And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh. . . (Deut. 34:10-11).

As the organ of revelation of God, the prophet was able to perform miracles and signs. Jesus demonstrated that He also came in the ministry of a prophet.

As a priest, Jesus was moved with pity on multitudes and individuals. In Galilee, when He saw the multitudes, "he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

Thus the Gospel records make the point perfectly clear: The miracles were a part of the revelation of the glory of Christ.

A confirmation of Christ's doctrine. The nature of the Gospel miracles demonstrates that their purpose is not simply the proof of doctrine. What they do claim for Christ first of all "is a right to be listened to: [putting] him in the alternative of being from heaven or from hell."²⁹

But this is not their most significant purpose. They are also vehicles of revelation and as such possess characteristics congruous to the nature of the revelation with which they are associated.³⁰ Bruce further explains that, "If the sole purpose of miracles were to serve as evidences of a doctrinal revelation, all miracles would be alike good, provided only they were miraculous."³¹

But, the raising of Lazarus (John 11), revealed Jesus as the Resurrection and the Life; the feeding of the five thousand revealed Him to be the Bread of Life. The true relationship between the miracles and doctrine "...is one of mutual interdependence, the miracles proving the doctrines and the doctrines approving the miracles."³² Garvie further states that the miracles "...were not primarily credentials of His mission, but only secondarily so as constituents of that mission to reveal God, not only as enlightening truth, but as saving grace."³³

This interdependence of miracle and doctrine further evidences the self-authenticating nature of the Scriptures. Jesus would not overcome unbelief by any display of His power. No sign was given to a "wicked and adulterous generation" (Matt. 16:4). Jesus depreciated the faith in Himself that rested only upon His miracles (John 4:48). He desired faith wrought in a conception of His whole person.

In this sense miracles are a confirmation of Christ's doctrine. His power evidences the origin of His doctrine. The signs illustrate the truth of His doctrine. And the spiritual discernment needed to appreciate the miracles is indicative of the nature of His doctrine.

A stimulation to Christian faith. Assuming that Jesus' purpose in performing miracles was the same as John's purpose for recording them, one of the purposes of the miracles was to arouse faith. John states:

And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:30-31).

The above assumption regarding the purpose of miracles appears valid, for concerning Jesus' first miracle, John writes that Jesus "manifested forth his glory; and his disciples believed on him" (John 2:11).

This stimulation to faith arises, not so much because the miracles prove the authority of Christ, (for the Pharisees did not accept them as such proof), but because the miracles are

a part of the whole supernatural revelation of God. Because the Word of God is "alive" and "active" (Heb. 4:12), the miracles, as a part of divine revelation, partake of a similar character. As a part of divine revelation they become a part of divine witness to the truth (Heb. 2:4).

When any divine revelation is given, man is called upon to repent and believe. Thus Jesus reproaches the Galilean cities that had had many miracles because they "repented not" (Matt. 11:20-21). Peter reminds the people of Israel at Pentecost that Jesus of Nazareth was "approved of God" among them by "miracles and wonders and signs" (Acts 2:22). He had a right to claim the allegiance of these people to Christ. The revelation may be rejected but not without the verdict that light has been ignored and repudiated.

As a revelation of God, therefore, the miracles function as a powerful stimulation to faith in Christ.

CONCLUSION

The Gospel accounts were accepted at face value and as such have demonstrated the miracles therein to be supernatural occurrences imbedded in the history of the first century. They are distinguished from the pagan miracles because they go beyond the realm of magic and must be explained in relation to the character and doctrines of Christ. Their occurrence cannot be explained as being the result of psychosomatic healings or feats of superior knowledge. The nature of the miracles defies such an explanation.

While the miracles are not opposed to natural law, nevertheless, they are interferences with it, being above and beyond its limitations and controls. They are the direct results of the power of Christ who performed them as an expression of His Lordship and Saviourhood.

Thus, as an evidence for the truth of Christianity, the miracles form a part of Christ's self-revelation. Only when He is accepted by an act of personal faith can they be properly appreciated. But when they are accepted on that basis, they reveal His eternal Glory as the Creator-God; they confirm His doctrines as the words of a heavenly messenger; and they arouse a faith that is rooted in His incomparable Person.

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THE NEW TESTAMENT DOCTRINE OF SATAN

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THE REVELATION CONCERNING HIS PERSONALITY

A proper and a logical place to begin any discussion of the New Testament revelation of Satan is to begin with the evidence for his personality. Every reference to Satan in the New Testament is an argument for his existence. Some simply believe Satan is the personification of evil, and so they deny his personality. In essence, they spell "devil" without the letter "d." This is not an accurate nor an adequate view of the Scriptural teaching.

He Possesses the Nature of a Personality

One of the accepted methods of demonstrating that an entity is a real person is by presenting proof of its possession of intellect, emotions and will. All three of these are possessed by Satan.

Satan's Intellect. Satan's intellectual abilities are clearly demonstrated in the New Testament. Two will be selected as representative of the many which could be given. First, Satan tempted Christ (Matt. 4:1-11). The Lord dealt with Satan as a real person. If this statement is denied, then all rational interpretation of these verses is hopeless. Satan demonstrated his intellect by recalling from memory a portion of the Old Testament, Psalm 91:11, 12 (Matt. 4:6). In general, the application of this section to the situation at hand was appropriate, which is another demonstration of intellectual ability. His omission of an important part of the context (Psalm 91:1) points out that he has the ability to twist and pervert written documents to suit his purposes.

Second, the Apostle Paul pointed out that Satan might get an advantage over the saint (II Cor. 2:11). However, it is not necessary for him to be victorious since believers can know about his devices. The word "devices" translates the word to noēma. The basic meaning of the word is "thought or mind."¹ It may be used in an evil sense, as here, of "design or plot." Such ability does demonstrate that Satan possesses intellect.

Satan's Emotions. One verse clearly points out an emotion in connection with Satan. At the middle of the Tribulation, Satan will be cast out of heaven. He then initiates a time of severe persecution against Israel. His attitude toward the nation is described in Revelation 12:17, "And

the dragon was wroth with the woman." The verb used here is orgizō. Pride also may be predicated of Satan in I Timothy 3:6.

Satan's Will. It is indicated in II Timothy 2:26 that there are those "who are taken captive by him at his will." Other expressions of his will are seen in the fact that he tempts (I Cor. 7:5), he filled the heart of Ananias and Sapphira to lie to the Holy Spirit (Acts 5:3), he put it into the heart of Judas to betray Christ (John 13:2), and he afflicted men (Acts 10:38).

He Possesses the Names of a Personality

There are at least eighteen names for Satan used in the New Testament. Many of these titles can only be understood when applied to a person. Not only do these names argue for his personality, but they also outline his general character and work. These are listed in alphabetical order. A number of them are descriptive titles, while others are proper names.

Abaddon, Apollyon. Abaddon is the Hebrew name for the angel of the abyss (Rev. 9:11). The Greek name which corresponds to it is Apollyon which means "destroyer." Some identify this king of the locusts, who will come out of the abyss, as Satan.² Others believe he is the Antichrist.³ A few are content simply to identify this one as an angelic being.⁴

Accuser of the Brethren. This idea is only found in Revelation 12:10. The words "which accused" are the translation of an articular present participle, indicating a continual work. The words "night and day" confirm this idea. The belief that Satan was the accuser of sinful men was widespread in Judaism.⁵ The ones who are the objects of this accusation are evidently the tribulation saints, and his accusing work seems to end at this time.⁶

Adversary. This word is the translation of antidikos which is a legal word used in the sense of an opponent in a lawsuit (Luke 12:58).⁷ It is used of Satan in I Peter 5:8. Possibly here and in Luke 18:3 it does not have a legal connotation, and so it simply means an enemy. However, Peter could be using it in a legal sense with respect to Satan, and then it would be similar to the idea of Revelation 12:10. Another reference to "adversary" is found in I Timothy 5:14. The word in the original text is antikeimai. There is some question as to whether or not this refers to Satan.⁸

Beelzebub. Both the orthography and the meaning of this word are disputed. It is found seven times in the New Testament.⁹ It seems clear that Baalzebub and Beelzebub are the same name, although it is impossible to account for the change in spelling. The most probable meaning is "the god of Ekron . . . with the sense of the lord of filth," referring to idolatrous sacrifice.¹⁰ Another possibility, but less likely, is that it "means the lord of habitation, i.e., the one who dwells in the possessed, or the lord of the heavenly abode on high."¹¹

Belial. This name for Satan is only found in II Corinthians 6:15. It means "worthlessness."¹² In the inter-testamental period it came to be used as a name for Satan.¹³ W. E. Vine does not accept this as a reference to Satan, but understands it as a personification of impure worship especially connected with the cult of Aphrodite.¹⁴ Paul's usage of the word places this

one in direct opposition to Christ. Therefore, it is also understandable that some would take it as a reference to Antichrist.¹⁵

The One Deceiving the Whole World. John makes reference to Satan in this way in Revelation 12:9. It is probably more of a description than a title, but the words "the one deceiving" are an articular present participle which is clearly a substantive use of the verbal adjective. The word "world" is the object of the participle, and it is the word *oikoumenē* referring to the whole inhabited earth. A confirmation of such an idea may be found in II Corinthians 4:4.

Devil. The word "devil" is probably the most familiar of the designations for Satan. It occurs more frequently than any other term.¹⁶ The word *diabolos* is not the only word translated "devil" in the King James Version, but the Greek word is found 38 times. In three instances (I Tim. 3:11, II Tim. 3:3, Titus 2:3) it is not used of Satan. Possibly John 6:70 might be added to the list. Foerster believes that the usage of the word

. . . seems to force us to the conclusion that "accuser" is not the primary meaning. Since the rendering "seducer" does not fit all the contexts, "adversary" is the required translation. The work of the adversary implies always an attempt on the part of the *diabolos* to separate God and man. It is an open question whether the verb *diaballein* influenced the usage.¹⁷

Arndt and Gingrich suggest the idea of "slanderer" as the significance of diabolos.¹⁸

Dragon. The book of Revelation is the only one which contains this designation of Satan, and it appears 13 times (*drakōn*). Of these 13 occurrences, 8 are found in chapter 12 and 3 in chapter 13. It is the key name for Satan in Revelation. The word basically refers to a "'serpent,' esp. 'dragon' or 'sea-monster.'"¹⁹ The imagery of a dragon in the book might suggest great size and a frightening appearance.²⁰

Enemy. The adjective *echthros* is used in a number of ways in the New Testament.²¹ It is clearly used of Satan in Matthew 13:39; therefore, the references to the enemy in Matthew 13:25, 28 are also of Satan. Luke 10:19 may be added to the list. The basic meaning of the word is "hatred," and it characterizes Satan's attitude in an absolute sense. He hates both God and His spiritual children.

Father of Lies. The reference to Satan as a father is found in John 8:44. The word "father" is used "metaphorically, of the originator of a family or company of persons animated by the same spirit as himself."²² He is also spoken of as "father" in verses 38 and 41. Satan, then, was the first and greatest liar.

God of this Age. The only place where this phrase is mentioned is II Corinthians 4:4. The New Testament states that this age is evil (Gal. 1:4), and Satan is presented as its god.

Murderer. The particular word for murderer in John 8:44 is *anthropoktonos*, an adjective literally meaning a manslayer. Two other occurrences of the word are found in I John 3:15, and they describe one who does not possess eternal life. The most consistent view of these

verses in I John understands the murder to be taken literally, since the context does refer to a literal murder (verse 12). Hatred, according to John, is the motive which produces physical murder. Satan hates God and His people, so the motive for real murder is present in his life. Furthermore, there are instances in the Bible where Satan is the prime suspect as the ultimate force behind a physical murder (e.g. Gen. 4:8; Rev. 11:7).²³

The Prince of the Power of the Air. Ephesians 2:2 is the verse which contains this reference. W. E. Vine believes that "the air" being that sphere in which the inhabitants of the world live and which, through the rebellious and godless condition of humanity, constitutes the seat of his authority."²⁴

The Prince of this World. John is the only author to so designate Satan. The phrase is found in John 12:31; 14:30 and 16:11. The word "world" is kosmos which refers primarily to things (I John 2:15). Such things have a strong attraction for the eye, the flesh and the pride of ownership (I John 2:16). Satan rules over these things, and they lie in his lap (I John 5:19). Christians may use these things of the world, but they are not to abuse them (I Cor. 7:31). One will not abuse them if he puts Christ first (I Cor. 7:31), and he uses these things as a means to an end (I Cor. 7:29, 30). Furthermore, Christians are not to love the world (I John 2:15), but they are to love the Father (I John 2:16) and His will (I John 2:17).

Roaring Lion. The reference to a roaring lion in II Peter 5:8, 9 is obviously a literal lion to whom Satan's ministry is likened. This is "a graphic simile depicting the strength, ubiquity, and destructiveness of evil."²⁵ "The danger in mind here is probably that of denying the faith, of being pressed or frightened into ceasing to confess Christ."²⁶ Some have identified the lion of II Timothy 4:17 as Satan, but this is probably not correct.²⁷

Satan. The term Satanas is the second most frequently used word to describe the Devil. It occurs 35 times in 12 books of the New Testament. Two of these references are used of Peter (Matt. 16:23; Mark 8:33); however, they may be used in the sense of a Satan-like man. Some believe there is no material distinction between the names "Satan" and "Devil" in the New Testament.²⁸ The meanings of the two words are certainly closely related. The lexicons generally translate Satanas by "adversary."²⁹

Serpent. Satan is referred to as a serpent 5 times in the New Testament, and all except one of the references are found in Revelation (II Cor. 11:3; Rev. 12:9, 14, 15; 20:2). The word ophis symbolizes the origin of sin in the Garden of Eden, its hatefulness and deadly effect. The characteristics of the serpent in the Bible are mainly evil, emphasizing its treachery, its venom, its skulking, and its murderous proclivities.³⁰

Tempter. On two occasions in the New Testament Satan is referred to as the tempter (Matt. 4:3; I Thess. 3:5). In both cases the word is the translation of a present articular participle derived from the verb peirazō. That he continually acts in this manner may be seen from the numerous references to his tempting work (I Cor. 7:5; I Thess. 3:5; Rev. 2:10). It is interesting to note here that a similar verb, dokimazō, is not used with Satan as the subject. It generally means "to prove with the expectation that the object will pass the test." This is never Satan's desire.

The Wicked One. The adjective ponēros generally emphasizes evil in an active sense. Another frequently used adjective is kakos which is wider in its scope, but ponēros is much stronger. Kakos is never used as a designation for Satan.

Conclusion

These are the principal titles or descriptions of Satan in the New Testament. No doubt this list is not complete, but it is sufficient to draw several conclusions.

First, there is significant variety in the working of Satan. This fact accounts for the failure to find a single name which is adequate to describe him. No single word is sufficiently broad enough to present his complete personality effectively.

Second, two names constitute the major designations of Satan. These are the titles "Satan" and the "Devil." As was noted above, there is a good deal of similarity between these two terms. If any single word were sufficient to encompass these two names, it would be the definition "adversary." This appears to be the most comprehensive idea found in the New Testament description. Satan is actively opposed to God and His people, and that opposition manifests itself in the various ways indicated by the titles mentioned above.

Third, Satan is an extremely formidable enemy for the Christian to face in his daily walk. When it is recognized that his abilities range as far as they do, the saint must then realize his need for complete dependence upon the resources God has placed at his disposal to defeat Satan. Another section of this study will outline these resources.

Fourth, Satan is indeed a true personality. This is demonstrated not only by the fact that he possesses an intellect, emotions, and a will, but also by the personal characteristics exhibited in his names. The variety and complexity of these titles do not point in the direction of an impersonal force for evil.

THE REVELATION CONCERNING HIS POWER

An understanding of Satan's power is an important link in appreciating his work today. It will also guard against any mistaken notions that he can be defeated by unaided human ability.

Satan's Personal Power

It Is Large. Even a cursory study of the New Testament revelation regarding Satan will reveal that his power is extensive. It extends into realms which are beyond the capabilities of man to reach. Four particular areas may be mentioned, and no doubt others could be added which are not considered here. First, he has power in the governmental realm. A classic example of his authority in this area is found in Matthew 4:8, 9. Satan stated he would give Christ all the kingdoms of the world in return for Christ's worship. In order for this event to

make sense, Satan must have had something to give. His authority was not an inherent right, but he evidently usurped it. Twice it is stated that all the kingdoms of the world were involved. No other created being can make these claims.

The passages mentioned under the title "god of this age," "prince of the power of the air," and "prince of this world" also indicate Satan's power in the governmental realm. Revelation 2:13 presents the truth that Satan had a throne (see Greek text) located in the city of Pergamos. The exact meaning of the statement is not made clear in the text, but it does speak of rulership and authority.

Second, he has power in the physical realm. A few examples to demonstrate the validity of this point may be seen in the New Testament. A Jewish woman was bound with "a spirit of infirmity eighteen years," and Satan was the cause (Luke 13:11, 16). Christ during His earthly ministry healed many who were oppressed by the devil (kata dunasteuō). The word "oppressed" refers to the tyrannical rule of Satan over an individual.³¹ The words in I Corinthians 5:5, "to deliver such an one unto Satan for the destruction of the flesh" have obvious physical connotations. Paul experienced the buffeting of Satan (II Cor. 12:7). Many believe that this affliction was physical in nature. The situation mentioned in I Timothy 1:20 of Hymenaeus and Alexander being delivered³² over to Satan may be the same type of case as that considered in I Corinthians 5:5. Physical trials are also directly attributed to Satan. Revelation 2:10 states, "the devil shall cast some of you into prison, that ye may be tried." The sifting of Peter depicts a real and meaningful affliction of the Apostle in the physical realm. Satan's "power of death" is difficult to interpret precisely, but physical death seems to be in view (Heb. 2:14, 15). That power was rendered inoperative by the death of Christ at least as far as believers are concerned.³³

Third, he has power in the angelic realm. The foremost example of Satan's power in the angelic realm is found in Jude 9. Michael the archangel is said to have contended with the devil regarding the body of Moses. Barnhouse believed that Michael had the responsibility of burying the body of Moses, and Satan attempted to interfere with his work.³⁴ There was nothing Michael could do. He could not even bring a railing accusation against him, but he had to call upon the Lord to rebuke Satan. Among the fallen angels there are clearly defined orders (Eph. 6:12). The idea contained in Matthew 12:26 is that Satan's domain is well organized. The implication of Ephesians 6:11 is that Satan is at the head of these ranks of fallen beings.

The position that Satan is part of the angelic hosts, and so may be spoken of as an angel is open to question. Several points present a strong case against his being referred to as an angel. The event noted above regarding his encounter with Michael the archangel indicates he is more powerful than the greatest angelic being. The term archangel may suggest that there is only one spirit being with that title. It is not used of any other being (I Thess. 4:16, Jude 9). However, Daniel 10:13 states that Michael is one of the chief princes. Whether these chief princes are the same as archangels cannot be determined with dogmatism. The Septuagint does not translate it with the word archangelos (the Septuagint reads: Michaēl heis tōn archontōn tōn prōtōn).³⁵ If there is only a single archangel, and Satan is more powerful than he, this would appear to place him outside that category.

The statement of II Corinthians 11:14 is sometimes offered as a proof that he is an angel. The verb used in the verse (*metaschēmatizetai*) simply states that he masquerades as an angel. He takes the outward form of one. Certainly no one would claim that he is an angel of light. His whole life is dominated by darkness. Who is the object of his deception? The answer seems to be the good angels. Satan has some purpose in attempting to make them think he is a good angel and so confuse them. Masquerading as a good angel would not have any purpose for men since they do not have the ability to recognize good angels. On the other hand, Satan's ministers operate in the human realm, and do cause problems among God's children because they masquerade (same verb) as ministers of righteousness (I Cor. 11:13, 15).

The word "angel" signifies a particular task, that of being a messenger. Satan seems never to have had that function even before his fall. He is specifically called a cherub (Ezek. 28:14), and cherubim appear to be involved in the government of God. Satan is the only one said to be an "anointed cherub" (Ezek. 28:14). This may indicate that he was the greatest cherub and had the highest position within that rank. Ezekiel 28:12 pictures him as the greatest creation of God.

The verse which constitutes the closest proof that Satan is an angel is Revelation 9:11. However, one must establish conclusively that Satan is Abaddon in order for this to be a valid proof. The soundest view is to speak of the beings as a whole as spirit beings, including angels, cherubim and other ranks of spirit beings.³⁶

Fourth, he has power in the ecclesiastical realm. False religious groups are attributed to Satan by the words of John in Revelation 2:9 and 3:9. Certain Jews are said to be of the synagogue of Satan. Paul reveals that in the latter times of the church some will depart from the faith and give heed to the teaching propagated by demons (I Tim. 4:1). The word *daimoniōn* appears to be a subjective genitive (demons' teaching), and not an objective genitive (teaching about demons). The source of the teaching is from demons, and the possibility of such a practice may be seen in John 13:2, 27 and II Thessalonians 2:9.³⁷ Satan's relationship to demons indicates his direction of such practices.

It Is Limited. Although Satan's powers extend to a large area of the created sphere, it is clearly limited. Satan is not always victorious. God has never lost a battle against Satan; otherwise the omnipotence of God could be called into question. Jennings in his helpful work on Satan lists several characteristics indicating the limitation of Satan. He includes such factors as the lack of divine attributes (e.g. omnipotence and omniscience), his failure to be able to foretell the future, and his inability to give life.³⁸ However, he does not list many specific examples from the Scripture verifying his belief.

Several specific examples of his limitation are evident in the New Testament. The sifting of Peter affords one example (Luke 22:31). After the Lord revealed that Satan requested (*exaiteō*) the opportunity of sifting Peter, He then revealed that He prayed for Peter that his faith would not fail (verse 32). The subsequent history of Peter demonstrates that the Lord's prayer was answered. Satan was evidently allowed to go only so far with the sifting of Peter. The Lord's rebuke of Satan in Jude 9 indicates that he is not omnipotent. Christians are able to

successfully withstand the attacks of Satan if they follow the principles God has set forth in His Word (Eph. 6:11, 13, 16). James agrees with Paul that the devil can be successfully withheld and made to flee (Jas. 4:7). According to Romans 16:20, Satan is going to be bruised under the feet of the saints shortly. In the Tribulation a battle will be fought between Michael and his angels and Satan and his angels (Rev. 12:7). In this war Satan is defeated (verse 8), and he is cast out of heaven (verse 9). His ultimate doom is the Lake of Fire (Rev. 20:10).

These examples are sufficient to demonstrate that Satan is a finite creature. He is limited by the permissive will of God, and also, where this is involved, by the will of the individual who is the object of his attack. He has great knowledge, but it is limited. His powers are vast, but they may be employed only within the scope of God's plans. Such knowledge concerning this spirit being is a comfort to the child of God who believes the information God has given in His Word. God has informed us in I John 4:4, "greater is he that is in you, than he that is in the world."

Satan's Potential Power

Its Extension by the Demons. Since the subject of this study does not concern itself with the work of demons, their work will only be briefly mentioned. Satan does not possess the attribute of omnipresence. He is limited in time and space to one locality. It is clear, however, that he can move very rapidly from one place to another (Matt. 4:5, 8). Satan delegates responsibility to demons, and they enable him to continue his operations on a vast scale. The closely organized system (Eph. 6:12) of the devil is represented by many evil spirits. An example may be seen in Mark 5:9 ("My name is Legion: for we are many"). "If we may put any stress on the meaning of the name, it is highly significant to note that in the time of Augustus a Roman legion counted 6,100 foot soldiers and 726 horsemen."³⁹ Satan's personal power is greatly expanded by the large number of demons who serve him.

Its Culmination in the Man of Sin. The apex of Satan's power may be reached when he carries on his work on earth through the Antichrist. The removal of the Spirit's restraint allows this greatly increased power (II Thess. 2:6, 7). The Man of Sin will be a world ruler, evidently attaining that position at the middle of the Tribulation when he breaks his covenant with the Jews (Rev. 13:1-10; Dan. 9:27). Paul states that the Man of Sin will be energized by Satan (II Thess. 2:9). It has always been Satan's desire to be worshiped and treated like God (Isa. 14:14), and he apparently gains that goal through the Man of Sin (II Thess. 2:4). Immediately at the conclusion of Antichrist's world rule of three and one-half years, Satan will be bound for 1000 years (Rev. 20:1-3). He will be loosed at the close of the Millennium, and although he gathers a large force around himself to make one last attack upon God, his rebellion is crushed by fire from heaven (Rev. 20:9).

THE REVELATION CONCERNING HIS PURPOSE

The Purpose Expounded

A study of Scripture reveals that proposals which created beings advance are often allowed by God to be put to an experimental test. Some would classify Israel's demand for a king in this category. The story of Job may also be presented as a case in point. Satan contended that if sufficient duress were placed upon Job, he would repudiate God. God knew that this was not true, and He could simply have denied Satan's allegation. However, Satan was given the opportunity to test his claim. It was a costly method for Job and his family. However, an abundant victory was gained which has paid off in rich dividends in the lives of those who have profited from the example of this Old Testament hero.⁴⁰

Granting the truthfulness of the claim that God does put the creature's assumptions to an experimental test, it becomes clear that Satan's determination--which constituted his initial sin--to build a vast structure of independent relationships around himself as the center and wholly autonomous with respect to the Creator to whom all allegiance and obedience rightfully belong, was permitted of God to be tested experimentally to its bitter end. As for the wisdom of such a stupendous procedure on the part of God, no creature could ever be placed in a position where he could possess a sufficient number of related facts, or attain to a perspective, on the basis of which he could sit in judgment. The observable actualities point in but one direction: Satan did propose such a course; God could have hindered him, but He rather allowed Satan to take the course he desired to follow, and to allow that course to become, in the end, ground of its own universal condemnation.⁴¹

The Purpose Illustrated

Satan's great purpose to operate independently of God may be traced through both the Old and New Testaments. Such was the point of the temptation of Eve (Gen. 3). His own history as traced in Isaiah 14:12-14 culminates in his five "I will's." They do not express a desire to be unlike God, but rather to be like Him (Isa. 14:14). In the New Testament his purpose is seen illustrated in a great masterpiece--the Man of Sin. The most detailed revelation concerning this ruler of the Tribulation is given in II Thessalonians 2. It is clearly stated that Satan is the one who energizes this lawless ruler (II Thess. 2:9). The desire of the Man of Sin is found in verse 4: "so that he as God sitteth in the temple of God, shewing himself that he is God." The statement also shows that he really thinks he is God. Self-delusion of the magnitude declared here is beyond comprehension. All of his actions speak of one who is operating in complete independence from all others, except the one who is his real master--Satan.

This study of the basic revelation of Satan seen in the New Testament through his names has determined him to be an adversary of God and His people. This is not to be understood as

a desire to be unlike God. He is often mistakenly supposed to be the proponent of such immense sins as those recorded in Galatians 5:17-21. A careful study of the passage involved will demonstrate that these are not sins of Satan, but they are sins of the flesh.

THE REVELATION CONCERNING HIS PROGRAM

The program of Satan according to the New Testament may be conveniently divided into three major parts. Satan is concerned about the world, the church and the nation Israel. His attitudes toward each of these groups differ, and the way in which he operates with respect to them also differs.

Satan and the World

The particular word for "world" in view here is the Greek term kosmos. The definition given in the New Scofield Reference Bible will be sufficient for the purposes of this chapter.

In the sense of the present world system, the ethically bad sense of the word refers to the order or arrangement under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure.⁴²

The word is found about 185 times in the New Testament,⁴³ with well over half of the references appearing in John's writings (Gospel of John, 78 times; I John, 22; II John, 1; Revelation, 3). Paul uses the word 46 times.

Direct references to Satan's relationship to this system are not plentiful. The Bible does reveal that Satan is in authority over the world system (John 12:31; 14:30; 16:11). The whole world system is said to be resting in Satan (I John 5:19, Gk). Therefore, it is not surprising to find few notices of Satan's relationship to it. As far as he is concerned, it is safe territory. He dominates it for the time being. The uniform testimony of the New Testament is that the world system is evil (Jas. 1:27; 4:4; II Pet. 1:4; 2:20; I John 5:4).

However, there are some specific things which Satan does do with respect to the world. According to II Corinthians 4:3, 4, Satan blinds the eyes of unsaved people to the gospel. He snatches the Word of God from their hearts before it can take root (Matt. 13:19; Luke 8:22). He actively energizes them to be disobedient to God (Eph. 2:2). He causes them to be content to lie in his power (I John 5:19). He makes the unsaved willing to do his will (John 8:44; Eph. 2:2, 3).

More information is given in the New Testament regarding the believers' relationship to the world. The Christian is not of the world (John 17:14, 16). The world hates the believer (John 15:18, 19). He is not to love the world (I John 2:15). The things of the world may be used by the Christian, but he is not to abuse them (I Cor. 7:29-31).⁴⁴

Satan will use the world to advance his purpose which is to be like God and receive adoration and worship. Evidence for this may be seen in the way he attempted to use the world to obtain the worship of Christ (Matt. 4:9).

Satan and the Church

It is extremely important for a Christian to realize the nature and methods of Satan's attacks upon him. One does not have to be ignorant of his methods (II Cor. 2:11). If we are ignorant of them, it is because of a failure to study the Word since this information is found there. Victory over Satan cannot possibly be won unless the Christian studies the information given in the Bible regarding these matters, and then, under the direction of the Holy Spirit, applies what he learns to his own life.

The Saints' Attitudes. Several preliminary matters ought to be recognized before one considers the equipment God has given to protect oneself against the attacks of Satan. First, the Christian must be "sober" (I Pet. 5:8). The word in the original text (*nēphō*) means "to be well-balanced, self-controlled." Second, he is to be "vigilant" (I Pet. 5:8). The idea here is "to be on the alert, be watchful, wide awake." Both of these characteristics are necessary in any battle, but they are particularly necessary in spiritual battles. Third, the believer must be "humble" (Jas. 4:6, 7). A humble Christian will be a dependent Christian which is the idea of "submit yourselves... to God" (verse 7). Fourth, it is necessary to be strong in God's power when the battle is raging (Eph. 6:10). The verb form "be strong" is a present passive imperative, indicating that the strength comes from another, and it is continuously needed. Fifth, he must be knowledgeable about the workings and limitations of Satan. Satan is not omniscient, so he cannot read the minds of believers. He cannot attack the Christian any time he desires. Ephesians 6:13 speaks of the "evil day" which evidently is the day of his attack (cf. Luke 22:31, 32; Job 1, 2). The believer will never undergo trials which are beyond his resources to meet successfully (I Cor. 10:13). Furthermore, the Christian is to know the methods Satan uses in his attacks (II Cor. 2:11). The Word clearly outlines the areas where he will attack. It behooves the saint to be on guard with respect to these areas of his life.

The Satanic Attacks. Two major points are to be noted. First, the Satanic attacks are to be distinguished from other attacks--the attacks of the flesh and the world. In particular the attacks of the flesh are often confused with the attacks of Satan. The attacks of the flesh come from within (Rom 7:17, 18; Gal. 5:17). Satan attacks from without (Eph. 6:12, 13, 16). The works of the flesh are listed in Galatians 5:19-21. Satan cannot control the sin nature from within, and he may have devised the world system in order to control the flesh from without so that it would do his bidding (I John 2:15, 16; cf. I Cor. 7:5). The world system is the outward appeal to the inward flesh.

It is important to recognize this principle because the defenses are different in each case. To attempt to fight against the flesh spells defeat, because that is not the Scriptural defense. Failing to fight against the attacks of Satan will spell defeat, because this is God's method for conquering Satan. The world is another foe which needs to be studied so that the proper defense is employed when that enemy approaches.

Second, the Satanic attacks are described in the Word. These may be divided into two general categories. For the sake of brevity, they will simply be listed without comment. The general attacks against believers should be recognized. They include the following: he accuses believers (Rev. 12:10); he hinders their work (I Thess. 2:18); he sows tares among them (Matt. 13:38, 39); he causes them to be persecuted (Rev. 2:10); and he uses demons to defeat their Christian life (Eph. 6:11, 12).

The special attacks against believers include the following: he tempts them by physical means and circumstances to become disappointed, discouraged and doubting (Acts 18:9; II Cor. 12:9; Job 1, 2); he tempts to cowardice in spiritual matters (II Tim. 1:7; Luke 22:31, 32; I Pet. 5:8); he tempts them to lie (Acts 5:3, 4); he tempts them to be proud (I Tim. 3:6); he tempts them to have an unforgiving spirit (II Cor. 2:10, 11); he tempts them to steal (Eph. 4:27, 28); he tempts them to use filthy speech (Eph. 4:27, 29); he tempts them to laziness (I Tim. 5:13-15); he tempts them to tale-bearing (I Tim. 5:13-15); and he tempts them to become busybodies (I Tim. 5:13-15).⁴⁵

The Spiritual Armor. The key passage which describes the armor provided to meet the attacks of Satan is found in Ephesians 6:11-18. It is a familiar section of the Word, but three important things should be noted when the armor is discussed. First, the enemy should be noted. The enemy is twofold--the devil and demons (verses 11, 12). They are not flesh and blood. If they were, it might be an easier battle. It should be carefully underscored that other believers are not the enemy.

Second, the equipment should be noted. The whole armor must be put on when Satan attacks (verses 11, 13). The purpose is to enable the believer to stand, not run (verses 11, 13, 14). The Christian is not actively fighting every moment of his life, but only when the attacks take place (Luke 4:13).⁴⁶ This is the reason vigilance is constantly needed. When not fighting, he is to rest in the Lord (Phil. 4:5-9). When the armor is used, Satan will flee, and we need not be soldiers in this sense until he attacks again (Jas. 4:6, 7; I Pet. 5:8, 9).

Each piece of the armor need not be discussed in detail, but suggestions may be made concerning the effectiveness of each piece. The armor does have sufficient parts to meet all of Satan's attacks. The loins girt about with truth may protect against lying and tale bearing. The breastplate of righteousness may protect against pride. The feet shod with the preparation of the gospel of peace can assist against stealing and idleness. The shield of faith is effective against doubt. The helmet of salvation will be effective against discouragement, cowardice, disappointment and an unforgiving spirit. The sword of the Spirit will protect against filthy talk and being a busybody.⁴⁷

Third, the environment in which the armor is to be put on is prayer (verse 18).

Satan and Israel

Satan does have particular operations with respect to Israel, and the emphasis seems to be different in three major periods of her history.

Satan Blinds. There is a general blinding against the gospel by Satan which extends to all of the unsaved (II Cor. 4:4). However, there appears to be a special blindness placed upon the eyes of unsaved Jews (Rom. 11:25). Satan is not the source of this second blindness (Isa. 6:9, 10).

Satan Beguiles. During the first half of the Tribulation the Jews will enter into a covenant relationship with the Antichrist (Dan. 9:27). Pentecost believes that "This covenant deceives many in Israel into believing that this 'man of sin' is God (II Thess. 2:3)."⁴⁸ It is in reality a covenant with death (Ezek. 28:15, 18). Israel will be deluded by Satan into thinking that they can receive protection from his servant, the Man of Sin.

Satan Buffets. At the middle of the Tribulation Satan is cast out of heaven and he turns his wrath upon the nation Israel (Rev. 12:13-17). He persecutes them with tremendous wrath for three and one-half years (verses 15, 17). This continues until the Second Coming of Christ. Then the Lord Himself will deliver His people.

THE REVELATION CONCERNING HIS PENALTY

The end of Satan's ministry is clearly set forth in the Word. Only a brief outline is necessary to present the overall picture.

Satan's Judgment Enacted

The Lord Himself, just before His death on the cross, indicated that Satan was to be judged by His death on the cross. His specific statements are found in John 12:31 and 16:11. Two other Biblical statements may cast light upon this event, and they are found in Colossians 2:14, 15 and Hebrews 2:14. Although Satan's judgment was made certain at the cross, it was not executed at that time. This is obvious when one reads subsequent to the cross that Satan is the god of this age (II Cor. 4:4). Further study of the New Testament points out that the execution of the sentence which has been passed will take place at a future date, and in several stages.

Satan's Judgment Executed

The three stages of Satan's judgment are as follows:⁴⁹

Cast Out of Heaven. Revelation 12:7-12 contains the information about Satan's war with Michael and his angels. Satan is defeated in this encounter and he is cast out of heaven. From this point he is restricted in his activity to the earth (verse 8). Heaven rejoices when his presence is removed (verse 12). On the other hand, it initiates a period of great persecution on the earth.

Cast Into the Abyss. Revelation 20:1-3 gives the description of this important event. It will occur at the Second Coming of Christ. Satan will then be bound for 1000 years.

Cast Into the Lake of Fire. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). This is the place which was prepared as the permanent abode for the devil and his angels (Matt. 25:41).

CONCLUSION

The importance of Satan as he is revealed in the New Testament cannot be properly appreciated until the scope of his work is understood. This is the attempt of the present study. Some details no doubt have been omitted, but the overall picture is plain. His ministry is so varied that no single name is adequate to encompass all of his work. His primary function seems to be as an adversary to God and His program. He is an adversary in the sense that he desires to be what God is. It does not appear to be Scriptural to suppose that Satan desires to be anything except like God. His power is formidable, but it is definitely limited. His program includes all segments of society--the world, the church and the Jews. Yet his ultimate destiny has been determined by Christ's death on the cross as a judgment for his sin.

We ought to be thankful for the complete picture which the Word reveals concerning Satan. Only as we know this information can we successfully meet the attacks of Satan. It should also bring comfort to the heart of the saint to know that victory is possible through God's provision.

DOCUMENTATION

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2. Lewis S. Chafer, Systematic Theology (Dallas: Dallas Seminary Press, 1947), II, p. 33; C. Theodore Schwarze, The Program of Satan (Chicago: Good News Publishers, 1947), pp. 201, 202.
3. J. Dwight Pentecost, Things To Come (Grand Rapids: Dunham Publishing Company, 1958), p. 334, quoting Arthur W. Pink, The Antichrist, pp. 59-75.

4. Gerhard Kittel, Theological Dictionary of the New Testament, trans, Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), I, p. 4.
5. Ibid., III, 636.
6. Herman A. Hoyt, An Exposition of the Book of Revelation (Winona Lake: Brethren Missionary Herald Company, 1966), p. 65.
7. Arndt and Gingrich, A Greek-Lexicon, p. 73.
8. The following verse, verse 15, makes reference to some of these widows already having turned aside after Satan. The word gar introduces this verse and shows its relation to the previous verse. The articular participle of antikeimai is used of the Man of Sin in II Thessalonians 2:4. He is the one energized by Satan (II Thess. 2:9). Therefore, there are some indications that the word "adversary" in I Timothy 5:14 may refer to Satan.
9. All references to the number of times a word is found in the New Testament are derived from W. F. Moulton and S. A. Geden, A Concordance to the Greek Testament (T. & T. Clark, Edinburgh, 1926), unless otherwise indicated.
10. Kittel, Theological Dictionary, I, 606.
11. Ibid.
12. Arndt and Gingrich, A Greek-English Lexicon, 138.
13. W. E. Vine, An Expository Dictionary of New Testament Words (London: Oliphants Ltd., 1940), I, 116.
14. Ibid.
15. Kittel, Theological Dictionary, I, 607.
16. The word Satanas is found 35 times in the New Testament, but two of these references may not speak of Satan specifically. See discussion under Satan.
17. Kittel, Theological Dictionary, II, 73.
18. Arndt and Gingrich, A Greek-English Lexicon, 181.
19. Kittel, Theological Dictionary, II, 281.
20. Hoyt, An Exposition, 62.
21. Vine, An Expository Dictionary, II, 30.
22. Ibid., 82.
23. Another view of this problem is seen in the following statement by Lewis S. Chafer, Systematic Theology, II, pp. 65, 66. "The statement that Satan 'was a murderer from the beginning' seems to be the result of Satan's influence upon other creatures. Whether there is any sense in which this charge might apply to Satan's injury to other angels or not, it is easily traceable that he seduced men into sin which subjected them to death. It is reasonable to assume--and not without Scripture warrant--that the one who caused man to sin also caused the lesser angels to sin. . . . The satanic principle manifested in Cain moved Cain to slay Abel who, in turn, manifested the divine purpose and ideal. According to the Bible, murder is in the intent as well as in the overt act (I John 3:12, 15). Satan slew Adam and Eve, though their years were many before death came to them. They who were by creation as immortal as the angels, paid the assured price of death which Satan's counsel imposed upon them."
24. Vine, An Expository Dictionary, III, 212. This view is also held by Kenneth S. Wuest, Ephesians and Colossians in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 62, and generally by Brooke F. Westcott, Saint Paul's Epistle to the Ephesians (London: Macmillan and Co., 1906), p. 30.

25. Edward G. Selwyn, The First Epistle of St. Peter (London: Macmillan & Co. Ltd., 1964), p. 237.
26. Alan M. Stibbs, The First Epistle General of Peter (London: The Tyndale Press, 1959), p. 172.
27. Vine, An Expository Dictionary, II, 346; Homer A. Kent, Jr., The Pastoral Epistles (Chicago: Moody Press, 1958), p. 303.
28. A general survey of the New Testament usage of the titles Satan and Devil may be helpful. Foerster in The Theological Dictionary of the New Testament, II, p. 79 states: "As concerns the alternation between satanas and diabolos in the NT, no material distinction may be asserted. Study of the Synopt. and Ac. suggest that Satanas is closer to Palestinian usage; in the story of the temptation Mk. uses satanas and the par. have diabolos, though satanas is used by Jesus Himself in Mt. 4:10. Cf. Mk. 4:15 and par. In Ac. 10:38; 13:10 diabolos is used to Gentiles, in contrast to Ac. 5:3; 26:18. There can hardly be any particular reason for the alternation in Jn. and Rev. (cf. Jn. 13:2 and 13:27; Rev. 12:9. . .). Paul generally has satanas, though diabolos is found in Eph. (4:27; 6:11) and (with two exceptions) the Past. The Catholic Epistles also use diabolos."
29. Arndt and Gingrich, A Greek-English Lexicon, 752.
30. Vine, An Expository Dictionary, III, 347.
31. Arndt and Gingrich, A Greek-English Lexicon, 411.
32. The same verb found in I Corinthians 5:5 is also found here. It is the verb paradidōmi.
33. F. C. Jennings, Satan: His Person, Work, Place and Destiny (New York: A. C. Gaebelein, n.d.), pp. 154-162.
34. Donald G. Barnhouse, The Invisible War (Grand Rapids: Zondervan Publishing House, 1964), p. 131.
35. Alfred Rahlfs (ed.), Septuaginta (Stuttgart: Wurterbergische Bibelanstalt, 1935), II, p. 926.
36. See "The New Testament Doctrine of Demons" by Charles R. Smith, a graduate research paper, Grace Theological Seminary, for an expression of the view that Satan is an angel.
37. Kent, The Pastoral Epistles, 149.
38. Jennings, Satan, 74-80.
39. Barnhouse, The Invisible, 132.
40. Chafer, Systematic, II, 91.
41. Ibid., 91, 92.
42. C. I. Scofield (ed.), The New Scofield Reference Bible (New York: Oxford University Press, 1967), p. 1365.
43. Almost 30 pages are devoted to the exposition of this word in the Theological Dictionary of the New Testament, III, pp. 868-895.
44. H. Lavern Schafer, Unpublished Class Notes, San Francisco Conservative Baptist Theological Seminary.
45. Ibid.
46. Note the words "that ye may be able to withstand in the evil day" found in Ephesians 6:13. This may be further substantiation for the point that the Christian is not always at war, but only in the evil day.
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48. Pentecost, Things, 250.
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BOOK REVIEWS

IT TOOK A MIRACLE! By Herbert L. Bowdoin. Fleming H. Revell Company, Westwood, New Jersey, 1964. 126 pp. \$2.50.

The miracle of salvation changed a white-collar drunk into TV evangelist Ford Philpot. Born June, 1917, in Manchester, Kentucky, Ford Philpot felt an early call to preach the Gospel. But he experienced a conversion which "didn't stick" and an high school course he never finished. After serving in various occupations including a tour with the U. S. Marines, Philpot drank himself into debt and a sanitarium. Influenced by his wife and minister, he enrolled at Asbury College, Wilmore, Kentucky. During a student prayer meeting, Philpot came to know Christ as his Saviour.

In this biography of Ford Philpot, author Herbert L. Bowdoin, minister of Wesley Memorial Methodist Church of Jacksonville, Florida, introduces the evangelist, his team and crusade procedures. Bowdoin has maintained seventeen years of friendship with Philpot, both as an Asbury collegiate and a board member on Philpot's TV show, "The Story." It was in Bowdoin's church that Philpot preached his first sermon and from Bowdoin he received the idea of the TV show. The first color religious TV program, "The Story" was acclaimed as the best production of its class in 1963. Asbury College recognized Philpot's contribution to the propagation of the Gospel by conferring upon him the degree of "Doctor of Divinity."

This book is unique in that the biographer outlines crusade procedures, including

financial policies and lists of names with contributions. A personal appeal is made for the reader to write in for materials. At least three times in the book, the author feels constrained to defend the financial policies of the crusade team. Occasionally, it is very difficult to determine exactly who is speaking in sections of the book--Bowdoin or Philpot.

An ordained elder in the Methodist Church. Dr. Philpot had preached by 1964 over 600 campaigns, continued to operate a book-music shop in Lexington, Kentucky, and produced "The Story" for TV. His life story is warm, sincere and personal.

Community Church
Tippecanoe, Indiana

James H. Gabhart

THE SOUL OF THE SYMBOLS. By Joseph R. Shultz. William B. Eerdman Publishing Co., 1966. 198 pp. \$3.95.

This book has an appealing title and suggests something that needs to be emphasized. The ordinances of the Church are not mere forms to be engaged in to show that the participants are members in good standing. There is a definite spiritual ministry in them for those who partake of them in a worthy manner. They have practical meaning. They present Christ in the varied aspects of His ministry to us. We do not go as far as the Romanists and the Lutherans with their transubstantiation and consubstantiation conceptions of the bread and the cup. But we firmly

believe that the vivid remembrances which these ordinances bring to the receptive believer minister to his spiritual upbuilding. This Dr. Shultz points out in his well-written treatise. This is "the soul" of the symbols. Thus, though the ordinances the Lord gave us are truly symbols and have no mystical power in themselves, yet because of what they represent they have blessed significance. Dr. Shultz enforces this idea and this truth certainly needs to be emphasized today when so much meaningless ritual and formalism are abroad.

This reviewer is impressed with the way in which the author seeks to put Christ at the center of the symbols. Such statements as, "The Person of Jesus Christ is the essence of Holy Communion. Appreciation of the Lord's Supper is in direct relation to our appreciation of the Lord" (p. 13f.) and "The foundation of Holy Communion is the Person of Christ in the revelation of God" (p. 31) reflect his attitude toward our wonderful Lord. One thing in the book is a bit disturbing and that is his constant references to authorities in the non-conservative segment of Christendom, such men as Bultmann, Brunner, Barth, Cullmann, Bonhoeffer and Niebuhr, to name a few. One is made to wonder if the author is not drinking at the wrong fountains!

This reviewer was also a bit disappointed in the lack of emphasis on the three-fold aspect of our salvation which is so vividly portrayed in the symbols. He believes they are implied in the discussions but not boldly set forth as they should be.

With these reservations he would heartily recommend the reading of this book. It contains much valuable background material, is fully documented and contains an abundant bibliography.

Homer A. Kent, Sr.
Grace Theological Seminary

THE ECUMENICAL MIRAGE. By C. Stanley Lowell. Baker Book House, Grand Rapids, 1967. 205 pp. \$4.95.

As the title indicates, the author feels that there are definite shortcomings with the ecumenical movement. He is qualified to deal with such a subject, since he is a minister in the Methodist Church and yet Associate Director of Americans United for Separation of Church and State.

In his first chapter, Mr. Lowell gives a brief survey of various Protestant denominations and shows the influence that the ecumenical movement has had upon them. In the second chapter, the basic underlying assumption of ecumenism is stated: i.e. the organizational unity of all branches of Christendom is the best thing that could happen. In the third chapter, the sterility of the various denominations is discussed and shown to be the reason for desiring organizational unity. Missionary statistics are cited and compared with those of separatist denominations, and the missionary activity of those denominations which are ecumenically minded is seen to be woefully inadequate in comparison to the missionary activity of separatist groups. For example, Lowell points out that the Conservative Baptist Association and the General Association of Regular Baptist Churches have 1,626 missionaries, in contrast to the ecumenically minded (and larger) American Baptist Convention which has 359 missionaries. In the fourth chapter, Lowell argues effectively that denominational differences have promoted a vital and a growing Christianity.

Chapters five through nine deal with the Roman Catholic Church and ecumenism. This is one of the most profitable sections of the book, since Mr. Lowell served as an accredited correspondent at the Second Vatican Council. The matters of religious liberty, the priesthood, the place of Mary, and the

infallibility of the Pope are thoroughly discussed in relation to the ecumenical movement. The dangers of the ecumenical movement are frankly examined and the conclusion to which the author (and this reviewer) comes, is that the price which must be paid for organizational unity is too high, for it means the ultimate loss of spiritual life. This reviewer recommends The Ecumenical Mirage as a book which will make a contribution to the reader's understanding of the ecumenical movement and its shortcomings.

Myron J. Houghton

Schenectady, New York

NEW TESTAMENT WORD LISTS. By Clinton Morrison and David H. Barnes. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 125 pp. \$2.95, paper.

A most useful tool for the reader of the Greek New Testament is this attractive paperback by Morrison and Barnes. It is designed to aid rapid reading, not for exegesis, and will enable the student to make his way through the New Testament without time-consuming detours to a lexicon.

The main section of the book lists all Greek words used fewer than 10 times in the New Testament. These are listed alphabetically by New Testament chapter, together with the appropriate meaning as given by Arndt-Gingrich's Greek-English Lexicon. Thus if one is reading Acts 5, by turning to page 43 of this handy volume, he will find all the words of Acts 5 which occur fewer than 10 times in the Greek Testament, with their meanings. (Bruce Metzger's Lexical Aids for Students of New Testament Greek lists the 1,051 words used 10 times or more.)

For the Synoptic Gospels, the lists have been grouped according to the sections of Huck-Lietzmann, and a table is provided in the front for rapid finding of parallels.

Three appendices at the back of the book provide a listing of all words used 10 times or more (but without meanings, for reasons explained in the Introduction), a list of the principal parts of common verbs with an index, and a table to assist those who use Aland's Synopsis rather than Huck-Lietzmann.

Any student who has had at least one year of Greek will find this volume a great time-saver in the simple reading of the Greek New Testament.

Homer A. Kent, Jr.

Grace Theological Seminary

EZEKIEL PROPHECY OF HOPE. By Andrew W. Blackwood, Jr. Baker Book House, Grand Rapids, 1965. 274 pp. \$4.50.

The value of this commentary lies in its excellent historical-archaeological approach to the book of Ezekiel. The reader must look elsewhere for a devotional or dispensational work. Blackwood holds to the traditional authorship of Ezekiel, but he suggests that an unknown disciple collated and assembled the work. Further, it is impossible to tell which words of this "badly mangled text" belong to Ezekiel and which part is the editor's. The book of Ezekiel is a logical arrangement rather than chronological.

Blackwood believes that the heart of Ezekiel's message is the hope of Israel. The prophetic restoration is primarily fulfilled in the return of the exiles. God's covenant with Israel is finally dissolved and her material

blessings are spiritualized in the church. The cherubim of chapter ten are symbolic--"the glory of the Lord is found where faith in Him exists" (p. 83). The identification of Daniel in Ezekiel 14:14 is "unknown," while the Daniel of Ezekiel 28:3 is probably a Phoenician folk hero of 1400 B.C. To Blackwood, "Satan" would be a rather ridiculous interpretation for the King of Tyre (ch. 28). The author suggests Ithobaal II (574-564 B.C.) as the actual fulfillment, and by simple metonymy, a symbol of his prosperous people. He pictures the immediate fulfillment for the united kingdom (ch. 37) as the combining of the Jewish and Samaritan groups. And as Jesus transcended the hostility between the groups, so He shall reign over the Church, "Israel," the heir of God's promises.

Blackwood views chapters forty through forty-six as a strange mixture of symbolism and legislation. The Temple vision was never actually meant to be fulfilled, for it was given as Israel's call to repentance. Since the exiles returned with revitalized faith and purified worship, Ezekiel's vision was heeded. The proposed boundaries of Israel symbolize our individual need for God's help and the Church's need for unity.

Chapter twenty-seven on the ships of Tyre is an excellent maritime, historical and geographic description. The Talmudic references in the book are interesting and profitable. A planned quote on page 237 is interrupted by a textual paragraph. Because of "little doubts" interspersed throughout this commentary, young or unstable students stumble. The Rev. Mr. Blackwood is the pastor of the Presbyterian Church in West Palm Beach, Florida.

James H. Gabhart

Community Church
Tippecanoe, Indiana

C R U S A D E H Y M N S T O R I E S. Ed. by Cliff Barrows. Hope Publishing Co., Chicago, 1967. 160 pp. \$3.50.

The message and the use of hymns are interesting subjects in hymnology. Cliff Barrows, best known evangelistic song leader of our day, has edited this study on fifty-two hymns. He explains the use of these hymns in the Billy Graham crusades and gives personal reflections by team members.

The hymn stories are ungrouped except for nine numbers listed by church calendar events. An alphabetical index (pp. 159, 160) and a cross-reference of the story to the Crusader Hymns by the same author--publisher are included. This cross-reference is listed under each hymn story title. The words of each hymn either precede or follow the story.

No attempt is made to employ mass technical material on hymnology. The author uses variety in telling the hymn stories, such as devotional, historical, informational, exhortative. Each team member contributes stories in his personal style and preference. Barrows intersperses thirteen hymn stories. It is presumed that the fifteen undesignated stories are also from his pen.

Mr. Barrows intends this work for use in the Family Altar as well as for a chorister to inject enthusiasm into his song service. The Christian would then sing, study and memorize the fifty-two hymns at the rate of one per week. The illustrations, explanations and poetic additives would bless many people. The difficult vocabulary would limit the book to devotional use among junior high pupils and above. Examples of a more difficult vocabulary are "photosynthesis, insidious, hypochondriacs and cataclysmic."

Occasionally, a contributor's illustration seems to confuse the information given on the chosen hymn story (e.g. pp. 67, 69). The word "deity" is misspelled on page 70. The type in the reviewer's copy rolls on at least ten scattered pages. While the book's jacket advertises hymns familiar to Americans, several of the contained hymns are "Continental" selections.

James H. Gabhart

Community Church
Tippecanoe, Indiana

WHO WAS WHO IN CHURCH HISTORY. By Elgin S. Moyer. Moody Press, Chicago, revised edition, 1968. 466 pp. \$6.95.

This work which first appeared in 1962, in this edition has been thoroughly revised and brought up to date. It contains approximately 1750 brief biographical sketches of men and women who in the days that are past have made distinct contributions to the development of the church. Theologians, preachers, missionaries, philosophers, humanitarians, politicians, kings, artists, etc. have been dealt with in accordance with their merits.

These leaders of Church History appear in alphabetical order, thus making it easy to find the material that is desired. The biographies are presented in concise fashions so that the reader does not need to thumb many pages to find what he needs. The work is of special value to the preacher or teacher who wishes to quote from someone but knows little about him. The pertinent facts are quickly available. These pen portraits of many distinguished persons who have helped to make church history will be a most useful addition to the Christian worker's library.

This writer has used this book many times in his preaching and teaching ministry. It is a dependable work from the pen of a proven scholar.

Homer A. Kent, Sr.

Grace Theological Seminary

THE APOCALYPSE OF JOHN. By Isbon T. Beckwith. Baker Book House, Grand Rapids, 1967 reprint. 794 pp. \$8.95.

The author of this volume was born in 1843 and died in 1936. He received his A.B and Ph.D. degrees from Yale University and then studied in Germany at the Universities of Gottingen and Leipzig. He was an ordained priest in the Protestant Episcopal Church, though his ministry was one of teaching rather than the pastorate.

Beckwith was a scholar, and this is the strength of this book. He goes into great detail concerning introductory matters. In fact, he devotes 416 pages to these matters! Undoubtedly, it is because such a thorough study is presented that Baker Book House felt constrained to reprint this classic work. For example, a survey of both O.T. and N.T. eschatological statements is made, apocalyptic literature in general is characterized, and the times, unity, authorship and theology of Revelation are discussed in detail. Another good point is the fact that the author goes to the Greek text in attempting to seek an understanding of various passages in Revelation.

However, in spite of the obvious contribution that this book can make, it has weaknesses, which to this reviewer outweigh its strengths. These weaknesses are an acceptance of certain higher critical conclusions (e.g. at least 2 authors for the Book of Isaiah,

p. 300) and a low view of inspiration (also found on p. 300). According to Beckwith, "Many predictions of the prophets were not fulfilled" (p. 296), and while some expositors argue either that such predictions should be interpreted figuratively or that the predictions will yet have a future fulfillment, Beckwith rejects both possible solutions (p. 298). While stating that the prophet's "prophecy of the final outcome of God's will is infallible" (p. 299), Beckwith believes that the prophet was subject to error "in certain details of prophecy" (p. 300).

Thus, it is with sad reluctance that this reviewer cannot recommend this book to the general Christian reader as a proper exposition of the Book of Revelation.

Myron J. Houghton

Schenectady, New York

BAKER'S DICTIONARY OF PRACTICAL THEOLOGY. Edited by Ralph G. Turnbull. Baker Book House, Grand Rapids, 1967. 469 pp. \$8.95.

This book has been described by its editor as "neither an encyclopedia nor a history" but rather as "a source book for pastors and students" (Preface, p. vii). It is this reviewer's opinion that such is an accurate description of the book.

The strength of the book comes from the careful selection of ten areas of practical theology and the detailed discussion included in each area. In the section on preaching, for example, a great deal of time is spent on the history of preaching, from Biblical times to the present, including Puritan and Roman Catholic preaching. Another area of practical theology, though closely related to preaching,

is homiletics. While preaching involves delivery, according to the one who set up the structure of the book, homiletics involves the construction of the sermon. Thus, it is in this section that sermon structure is explained. In the area of hermeneutics, emphasis is placed on the general rules for interpreting the Bible, and separate subdivisions are set apart for the rules which the various writers felt were needed for the interpretation of types, parables and prophecy. In the area of evangelism and missions, the pastor's relationship to evangelism, the types of evangelism, and a history of missions are presented. In the area of counseling, the process of counseling and the various types of people whom the pastor has to counsel are discussed. In the area of administration, the various types of church government are presented. In the pastoral area, the various roles that a pastor has to play are discussed. In the area of stewardship, money in general and tithing in particular are discussed. In the area of worship, liturgy is given the majority of space. In this section, baptism and the Lord's Supper are also discussed. The final area, the area of education, stresses the Sunday School and the Christian Day School.

The weakness of this book seems to be a neglect of those churches which are non-liturgical, those assemblies where the form of the Sunday morning service is less formal than the form in a liturgical church. Many times, the liturgical churches are also the churches that practice infant baptism. This writer noted a lack of discussion concerning believer's baptism by immersion. Yet it may be that the pastors of these churches would constitute a significant percentage of the users of this book. However, apart from the weaknesses noted, this reviewer recommends this book as a valuable tool for the pastor's library.

Myron J. Houghton
Schenectady, New York

BOOKS RECEIVED

- GUNTER GRASS: A CRITICAL ESSAY. By Norris W. Yates. Eerdmans, Grand Rapids, 1967. 48 pp. \$.85, paper.
- JOHN UPDIKE: A CRITICAL ESSAY. By Kenneth Hamilton. Eerdmans, Grand Rapids, 1967. 48 pp. \$.85, paper.
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- THE SOUL OF THE SYMBOLS. By Joseph R. Shultz. Grand Rapids: Wm. B. Eerdmans, 1966. 198 pp. \$3.95.
- THE BOOK OF JONAH: A STUDY MANUAL. By Don W. Hillis. "Shield Bible Study Outlines," Grand Rapids: Baker Book House, 1967. 71 pp. \$1.50, paper.
- JERUSALEM THROUGH THE AGES. By Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1967. 94 pp. \$1.95, paper.
- JOB, OUR CONTEMPORARY. By H. Harold Kent. Grand Rapids: Eerdmans, 1967. 65 pp. \$1.25, paper.
- STIR-CHANGE-CREATE. By Kenneth L. Pike. Grand Rapids: Eerdmans, 1967. 164 pp. \$2.65, paper.
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- THE TREASURY OF C. H. SPURGEON. Grand Rapids: Baker Book House, 1967 (reprinted) or 1955. 256 pp. \$1.95, paper.
- THE JUNIOR: A HANDBOOK FOR THE SUNDAY SCHOOL TEACHER. By Marjorie Elaine Soderholm. Grand Rapids: Baker Book House, 1968 (reprinted) or 1956. 95 pp. \$1.50, paper.
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